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BAPHOMET

On the History of the Knights Templar

by Fra. AMENOPHIS.

Every member of the FRATERNITAS SATURNI should be aware that it belongs to an umbrella organisation known by the abbreviation OTO.

O.T.O. stands for ORDO TEMPLI ORIENTIS, or in English: Oriental Order of the Temple.

This is said to have been founded by a certain Karl Kellner. It encompasses all the rituals of the Masonic Orders and has 97 degrees of knowledge. That is why it is rightly called: MYSTERIA MYSTICA MAXIMA or "Highest Veiled Mystery".

This order also exists in England, where it is called the Ancient Order of Oriental Templars.

One of the best-known and most prominent members of the OTO is Rudolf Steiner, the founder of the Anthroposophical Society.

Even if proof of the direct descent of the O.T.O. from the Order of the Knights Templar cannot or should not be provided here – for various societies have claimed this over the course of time for example, the Jesuit College Clermont founded the "New Order of the Templars" in Paris in 1754, which disappeared during the French Revolution, only to flourish again around 1830 and inaugurate a Templar house in Paris in 1833, to which women were also admitted, or the "Order of the Holy Temple", which originated in England and is said to have been founded by the crusader Jacob Lord Steward in Scotland in 1286 and authenticated by the Grand Master of the Knights Templar, J.L. Larmenius, in 1324 – yet all these claims remain completely uncertain, as they are lost in the darkness of the turmoil of the times.

The only decisive factor, however, is whether the knowledge of the Order of the Templars has been taken over and truly preserved.

From this point of view, however, the history of the Knights Templar, which unfortunately has not been passed down to posterity in an undistorted form, is particularly significant for the lodges of knowledge, since it can be affirmed without question that they – and they alone – seem to cultivate the knowledge of the Knights Templar and pass it on to worthy members.

In 1118, the crusaders Hugo de Payens and Godfrey of Saint Omer, comrades-in-arms of Godfrey of Bouillon, joined forces with seven other knights in Jerusalem to form a covenant and vowed, in the name of the Virgin Mary, to serve the Saviour according to the rule of the regulated canons of chastity, obedience and poverty.

However, their main vow was to protect pilgrims in the Holy Land. They took their monastic vows before the Patriarch of Jerusalem.

King Baldwin II of Jerusalem (1118-1131) granted them part of his palace next to the Church of the Holy Sepulchre. According to tradition, Solomon's Temple once stood on this part of the palace, and this is also the basis for the original Latin name of the Order in a mystical reference:

PAUPERES COMMILITONES CHRISTI TEMPLIQUE SALOMONICI

or in English: Poor Brothers of Christ of the Temple of Solomon.

Pope Honorius II confirmed the Order at the Council of Troyes in 1127, and Bernard of Clairvaux, who called for the First Crusade and was later canonised, drew up the Order's rules.

In 1172, Pope Alexander III increased the privileges of the Order, and Pope Innocent III released the Templars from their oath of allegiance and obedience to the bishops.

This established the power of the Order, which soon acquired great wealth through its authority, took possession of lands, built castles everywhere and gained control of all financial transactions in the Orient. It became, so to speak, a state within a state or a church within a church.

By escorting pilgrims throughout the country, the Knights Templar came into close contact with the inhabitants and their customs and traditions. All Oriental sciences, which were not restricted by papal dogma, aroused their interest, but especially

the higher fields of knowledge that opened up true knowledge of the universe and ideas about the nature and effects of the deity, as hidden in the ancient mysteries.

Many Knights Templar were initiated into the mysteries that still exist today, and their insights and scientific discoveries became part of the Order's constitution.

The secret statutes of the Order, which are still preserved but whose authenticity is questionable, show that they apparently had a sectarian interpretation of the mystery of Christ.

However, other sources lead us to conclude that the higher ranks of the Order developed over time into complete freethinkers.

In any case, they recognised the dualism of the world and expressed this symbolically in their black and white banner and in the chessboard-like black and white pattern of the floor of their chapels.

The Templars were particularly attracted to ancient Oriental world views, such as the cults of Baal and Astarte with their sexual rites, as well as Persian Mithraism and the rituals of the Assassins and the Yazidis.

It was therefore inevitable that these rituals, which were essentially only symbols of spiritual knowledge, would be taken at face value by those who were less spiritually developed.

However, it is not the purpose here to examine whether the accusation of the Christian world is justified, i.e. to what extent some of the brothers, due to a misunderstanding of the symbols, became more concerned with sexual magic and black masses and forgot their vows.

However, as is usually the case with strict celibacy, i.e. chastity towards women, those who were morally weak were bound to fall into unnatural practices given the lavish lifestyle afforded to them by the order's wealth. Homosexuality thus became a perversion tolerated within the order.

All this, however, led to the decline of the order, which became widely known in the West. The Templar Order was soon generally regarded as a society

of lechers who had fallen away from Christianity and devoted themselves to the service of Satan as devil worshippers.

The result was that the Order could no longer hold out in Palestine. Bit by bit, the infidels wrested from them the territory they had held for almost 200 years, and under Knight William of Montbart, they had to leave the Holy Land for good after the fall of Jerusalem.

After their retreat from Palestine, the centre of the Order became the city of Paris on the Seine, and their stronghold was "Le Temple". At that time, Jacques Bernard de Molay was Grand Master of the Templar Order.

Still in possession of great riches and extensive lands in the West, the Order soon became a thorn in the side of the secular princes here.

The Order's great adversary was King Philip IV, known as "the Fair", of France (1268-1314), who used various intrigues to make the conclave in Rome his tool, so that it elected his candidate, the Bishop of Bordeaux, Bertrand del Goth, who was acceptable to him, as the successor to the domineering Pope Boniface VIII. Bertrand del Goth, as Pope Clement V.

The king and pope now felt united and strong enough to destroy the Knights Templar. Thus, in complete secrecy, all preparations were made to deal a crushing blow to the order, even though King Philip the Fair himself had been admitted to the order.

On 13 October 1307, in the early hours of the morning, the king sent his henchmen to arrest all the Knights Templar in the country whom he could get hold of. Their property was confiscated, their treasures seized and their castles occupied.

The trial against the Knights Templar lasted seven years.

However, this did not prevent the king from burning 54 Knights Templar in Paris on 12 May 1310, and on 27 May, another nine had to climb the pyre in Senlis.

They were mainly accused of unnatural fornication, denial of Christ and worship of the devil. Many also confessed their guilt.

It was not until 18 March 1314 that Grand Master Jacques de Molay and Master of the Order Gaufris de Charney were burned at the stake in Paris on the Île de la Seine (Place Dauphine). Praising the Order and assuring its purity, they commended themselves to God's mercy and demanded that he avenge their deaths.

Although it is considered unhistorical, it is still said to this day that Grand Master Molay, as the flames were already licking at his body, called upon his two unjust judges, Philip IV and Pope Clement V – the Pope within 40 days and the King within 40 weeks – to appear before the judgment seat of God.

It is a fact that Pope Clement V died in terrible pain on the night of 20 April 1314. Soon after Molay's death, King Philip fell into a serious illness, the cause of which no doctor could discover; he died on 29 November of the same year.

Throughout the entire trial, the secret symbol of "BAPHOMET" played a major role.

It will probably never be possible to find out anything definite about this "BAPHOMET", because with the downfall of the Order, every trace and reliable information about this "symbol" was lost.

All that is known from the remaining parts of the secret statutes – whose authenticity must be questioned – is that BAPHOMET is mentioned in Section III, in the LIBER CONSOLAMENTI, and that the third prescribed prayer was addressed to him.

The occultist Eliphas Lévi, alias Abbé Alphonse Louis Constant (1810-1875), left behind a stylised representation of BAPHOMET, as reproduced here in the image, based on alleged esoteric traditions.

When looking at the picture, anyone trained in the occult sciences will immediately notice that they are dealing with a composite symbol. We will now attempt to provide an acceptable explanation, which does not, however, rule out the possibility of other explanations. For, as is well known, a symbol has three keys or modes of interpretation.

The so-called BAPHOMET symbolically represents the higher development of man on earth, as compiled from several mysteries.

The globe entwined by the serpent is probably the easiest to understand: it is the paradisiacal serpent of the knowledge of good and evil that rules the globe.

Humans live on Earth, beings who, according to the dualistic theorem, are both angels and devils, expressed by the angel wings of the soul and the animal nature of the body, represented by the goat's feet and head.

In their immortal essence, humans are ANDROGYNOUS or GYNANDROUS, i.e. double-sexed or sexless, which is why the body has female breasts.

The central rod of the CADUCEUS (Mercury's rod) represents the backbone, while the two snakes represent the IDA and PINGALA channels. This refers to the KUNDALINI, the serpentine force, which is located in the sexual centre.

The aim is to gather this serpent power through exercises and to guide it through



Sushumna (spinal canal) so that it rises through the chakrams to SAHASVARA, the crown chakram. On the symbol, this status has been achieved, for the Kun-dalini power grows out of the crown; the phallus growing out of two cotyledons.

The pentagram on the forehead indicates the current state of human development; the human being nailed to the cross. On the two arms is the motto of the alchemists; SOLVE et COAGULA. SOLVE means to gather the power in the divine (ascending serpent to the

eye of God); COAGULA means to spread this power in the earthly realm. This is indicated by the two special symbols on the sides. However, these also signify the "reversal of the lights", as depicted on Tarot card No. 12, "The Hanged Man".

The moon centre must rise from the solar plexus to the head, while the sun centre located in the forehead chakra must be brought down to the solar plexus.

Then the three points in pyramid form are also in the right place at this point: mind, soul and body form a unity in the Trinity; man has attained his goal of development, immortality.

The priestly finger positions (mudras) indicate the high priestly work that was begun and brought to completion.

Was this binding symbol really the mysterious BAPHOMET, to whom the Knights Templar allegedly paid special honour by kneeling before him?

It would indeed be profane to believe this to be true, and one would be joining the ranks of those who described the Knights Templar as devil worshippers.

In order to uncover the real secret of BAPHOMET, a deeper knowledge of the occult sciences is required, and one must not allow oneself to be influenced by distorted medieval views – even if they originate from a well-known occultist such as Eliphas Lévi. Incidentally, the abbot who lived on earth in the last century can no longer have reliable information about the time of the Knights Templar, especially since he certainly did not have access to the same documents as his contemporaries today. However, it remains unclear whether he created this confusion regarding BAPHOMET intentionally or as a result of his own ignorance.

During the Templar trial, it was established that the

which was made of silver, gold and ivory and, like a Janus head, depicted the face of a bearded old man and a skull.

This head and nothing else was called BAPHOMET!

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The trial records further state that the Knights Templar had to kiss this "head", to which the Master said: "Believe in the head, trust it, and you will prosper!"

After the kissing ceremony of the brothers, the Master concluded: "Now the Son of Man is praised and GOD is praised in him!"

As a result of these Christian words of the Master, his dogmatic Christian judges could find nothing special about this head, and the Templars were careful not to reveal its true secret.

this secret, otherwise many would have gladly revealed it to

ed to the binding symbol, which made it easier to level the accusation

ing the name BAPHOMET like a person, must therefore have /.

name was certainly "BAP-HOMET", because "homet" is a Islam, "Mahomet" (Mohammed).

Der wahre Baphomet?

The judges in Paris had already recognised this connection, which is why they considered the Knights Templar to be followers of Mohammed.

The secret of BAPHOMET can be summed up in a few words for the initiated, for BAPHOMET was an IMAGOSPURUS, i.e. an object that was magically connected to a being from the beyond.

However, this was only master knowledge and a masterpiece, and only the respective masters of the order were admitted to the true ceremony.

Thus, the instruction from the LIBER CONSOLAMENTI only makes sense when it commands that the first prayer (sung) be addressed to Moses, the second to Jesus and the third to BAPHOMET.

How can we imagine such a ceremony, the sole purpose of which may have been to consult the future?

At certain times, i.e. when the constellations had a particular effect on the otherworldly being, the masters of the order, led by the Grand Master, descended in solemn procession, carrying long, consecrated candles, into a secret underground chamber.

In the middle of the bare room, which was probably circular or elliptical in shape, stood a column about as tall as a man.

The upper surface had a hemispherical cavity. In it rested the head of BAPHOMET, mounted on a sphere.

The masters of the order then formed a magical chain of brotherhood by joining hands and circling the column with dignified steps, loudly intoning the prayers prescribed by the rite of the LIBER CONSOLAMENTI.

In the niches in the wall, vessels with incense burned, leading the magically working masters into a certain trance state.

After these preparations, the brother magician, who does not always have to be the Grand Master, performs the evocation of the being, i.e. he asks the otherworldly being named BAPHOMET to manifest itself.

Judging by its oriental name, the being must have been an EGGREGOR in the Orient.

EGGREGORS are neither angels nor demons, but active spirits that guide either a landscape, a people or larger communities.

It must be assumed here that the Knights Templar got to know this egrégore during their travels through the country when the indigenous people invoked it magically.

The trial records also mention a magical teacher of the Knights Templar, a mysterious "old man of the mountain", probably a hermit who had developed unimagined powers within himself.

Whether the Grand Masters were also able to invoke this EGGREGOR by force cannot be determined here. However, one could assume that the creator of BAPHOMET was able to exercise this power, otherwise he would not have been able to bind the being to the IMAGOSPURUS.

Incidentally, this is the same principle as binding a phantom that one has created oneself to a symbolic parchment.

After a shorter or longer period of effort, the EGGREGOR manifested itself by turning its "head" towards the person to whom it wanted to convey a message, with the help of the earthly powers gathered in the magical brotherhood.

This speech was, of course, not like natural speech via sound waves. Nevertheless, the brothers heard the language loudly within themselves, since their inner senses had to be sufficiently trained if they wanted to ascend to mastery at all.

And it was thanks to the leadership of this BAPHOMET that the Knights Templar owed their power and success for almost two hundred years.

It should be noted here that in ancient times, egregores were quite well known. When the Romans besieged a city, they would make sacrifices to the city's guardian spirit in order to win it over to their side, that is, if they knew its name through treachery.

Whether it was that the debauchery and good living of the Templars also affected the masters of the order, rendering them incapable of successfully performing this ceremony later on, one thing is certain: with the abandonment of the

Holy Land and moving to the West, the magical connection to this EGGREGOR had to be severed, since, as already mentioned, such a being is bound to a landscape or city.

Therefore, BAPHOMET could not warn the masters of the order about King Philip IV's game, and they had to rush blindly into danger like ordinary people.

And so, at the trial, only one work of art could be presented, which had to be considered completely insignificant due to a lack of knowledge of its true magical purpose.

But where might this magical head, this IMAGOSPURUS of the Templar Order, have remained? –

It is unlikely that it was destroyed, as it was a work of art of the highest order.

One can only assume that the remaining Knights Templar, who must have been among the initiates, were able to recover this "head" by lawful or unlawful means and took it to a safe place.

But other societies were certainly also interested in the legacy of the Knights Templar, such as the Jesuits.

The book "Pandaimonion" published by Brückner-Verlag reports that the Order of Malta possessed a "talking head" which, however, depicted four crowned faces.

It cannot be ruled out that this was the "BAPHOMET" that the Knights of Malta managed to obtain after the destruction of the Knights Templar. This order ruled over several islands off the coast of Palestine, and it would therefore have been entirely possible to re-establish the magical connection.

And it remains strange, despite everything, that all genuine documents and other possessions of the Knights Templar have disappeared and remain missing, and that only the trial records shed some light on the last days of the Order.

The Order of the Knights Templar remains shrouded in mystery that cannot be unravelled.

For those in the know remained silent for centuries and remain silent today.

(illustration missing in the original)

The letters mean:

Jacobus Burgundicus Molay

Bustus

Anno Domini Nostri Jesu Christi

1 3 1 4 .

The Swedish Templar Cross.

Note:

The above remarks do not exhaust the subject of the Order of the Templars by any means. We plan to publish another special essay on the Order of the Templars in the near future.

The image that the general public has of this order is completely false and distorted.

The initiated esotericist is not fooled.

Franz Spunda writes in the epilogue to his novel on the subject

"Baphomet" states the following:

"It is clear that the confessions extracted from the Templars under torture have no evidential value, and it is equally clear that the real reason for the action taken against the Templars was not alleged moral transgressions, but the naked greed of the French King Philip the Fair. The death of the last Grand Master at the stake was a clear case of judicial murder! The question of the guilt or innocence of the Templars is not only a historical one, but also a highly questionable problem that has not yet been conclusively resolved."

Spunda cites several specialist works on the Knights Templar.

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of its relations with the Freemasons and

Parisian Templars. Halle.
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Berlin. 1888

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Paris. 1886.

Gregor A. Greogorius.

KNOWLEDGE AND SCIENCE!

On the appearance of L e v i t a t i o n . by Br. Theomachus

Orient Berlin.

The treatment of the subject within the given framework naturally precludes the dogmatic presentation of a particular doctrine. This study should therefore be regarded initially as an attempt to illustrate the principles of the field on the basis of the most characteristic cases. Only in a later work will an attempt be made to critically evaluate the various possible explanations, with particular consideration given to the state of scientific research.

When investigating levitation phenomena, we are unfortunately almost exclusively dependent on foreign reports, which, moreover, originate from different eras and authors with very different mindsets. It therefore seems necessary to me to first clarify the original meaning of the term. It will then become apparent that the term levitation should only be used for some of the phenomena that have been described as such to date.

The word "levitation" is a Neo-Latin term derived from the Latin words *levis* = light and *levitas* = lightness, both of which refer to weight. We therefore translate levitation literally as "weight reduction". It is irrelevant whether we think of it as a state or the bringing about of this state. The term only became better known during the last century through the spiritualists of the Anglo-Saxon countries (1). In their reports on their séances, they used

(1) The best-known precursors were the Swedish naturalist Emanuel Swedenborg (1688-1772) and the German writer Heinrich Jung, known as Stilling (1740-1817). The birth of spiritualism itself is generally considered to have taken place on 31 March 1848 (knocking manifestations to the American FOX siblings).

They used the word L. both as a designation and as an explanation for very different types of mediumistic phenomena. This was entirely in keeping with the mentality of the participants, most of whom were content with a preconceived idealistic interpretation of what they had experienced (the work of "spirits"). Unfortunately, the inaccurate use of the term then became established and has survived to our time (1), which makes the study of these problems very difficult.

I therefore propose a more precise classification of the phenomena according to physical criteria, without thereby excluding other possible classifications.

In this sense, all levitations can be conveniently divided into two groups:

1. levitation of inanimate objects by a person,
2. Levitation of the person themselves.

It now remains to be examined to what extent this external division also corresponds to an essential difference.

Turning to the first group, the levitation of inanimate objects, we must first exclude a series of phenomena that are sometimes counted among levitation phenomena but fundamentally belong to a different category. These are "table turning" and, to a limited extent, the various forms of

"Table rapping". Table rapping is usually achieved by several people forming a "chain" by placing their hands on a small wooden table and consists of a more or less rhythmic raising and lowering of the sides of the table. Although deception is easily possible, it is rarely used, as the phenomenon is not too difficult to produce and can usually be achieved without the assistance of a medium. The movements of the table are sometimes so astonishingly strong and violent (dancing and wandering) that the participants have difficulty keeping up.

In order to form a sound judgement about the nature of these events, a brief historical review is in order. The first scientific

(1) See the latest encyclopaedias, such as BROCKHAUS 16th edition, 1952, etc.

attempt at a scientific explanation was made over 120 years ago by the Austrian physician Joseph ENNEMOSER, who advocated the universal magnetic nature of the phenomena. The rejection of vitalism that soon followed prompted the French physicists FARADAY and ARAGO to conduct new, in-depth experiments. They came to the conclusion that the phenomenon should be understood merely as a consequence of unconscious muscle activity, which, although not perceived individually, could lead to very considerable effects when added together, especially with increasing fatigue (1).

Such "ideomotor movements" can indeed be easily demonstrated, but they are by no means sufficient to explain the cause of table moving. They certainly cannot explain table tapping, which was known to all ancient civilisations as a divinatory tool (2). However, since there was no room for interpretations other than mechanistic ones in the materialistic world view of the 19th century, its proponents ultimately had no choice but to deny the existence of any occult phenomena whatsoever (3).

This primitive attitude gradually changed after the First World War.

This primitive attitude gradually changed after the First World War with the development of purely functional psychology into depth psychology. Today, most psychologists (as well as philosophers and physicians) not only acknowledge the independence of the human psyche, but also divide it into structurally different layers. Indeed, there is even talk of the various

(1) FARADAY in a letter (1853). At the same time, he used dynamometers as experimental tools for the first time.

ARAGO in a lecture before the Paris Academy (also in 1853). "Involuntary tremors" were even considered by LEHMANN in his book "Superstition and Magic" to be the sole cause and were substantiated by curve images from sphygmographs.

(2) In addition to today's tables or planchettes (spelling boards), consecrated tripods, vases and similar cult objects were already used for this purpose in ancient times. LENORMANT "Selected cuneiform texts"
TERTULLIAN "Apologia" (2nd century AD) TERTULLIAN "Apologia" (2nd century AD)
AMMIANUS MARCELLINUS "De varietate" (4th century AD) Good description in "Das Tischrücken" by H. FREIMARK.

(3) Main directions: physiological psychology and qualitative monism.

the different personalities of a human being, such as the "cortical personality" as opposed to the "Deep person" (1). The connection between the layers of the soul and a "personality" is not equally strong in all people and can also be influenced by a whole range of external factors in individuals. Thus, there are various stages of loosening and splitting phenomena, up to the complete disintegration of the personality. Dreams, trance, hypnosis, somnambulism, etc. belong to this category. All these states have in common the fact that they are not subject to conscious will. The conscious will retains only weak control in the sense that it triggers the beginning of the experiment and determines its basic direction.

Returning to table turning after what has been said, the following picture emerges: under certain conditions, the most unstable person in the chain enters a state of loosened connection. The motor impulses then emanating from their deeper self gradually produce increasingly stronger phenomena at the table. The impulses remain completely unnoticed by the person themselves and can become so strong that the person concerned experiences themselves as a slave to a foreign power. In the case of joint experimentation, a second factor comes into play, the nature of which is still unknown to science and which could best be described as "psychic infection". Just as our physical bodies can connect with each other through our hands or sensory organs, so too can the deeper personalities come into close contact in an unexplained way. They then form, as it were, a "psychic collective" whose participants are not subject to motor compulsion.

(1)

This brings science back to the position of ancient occult teachings. I quote from ANSCHÜTZ's "Psychology" (Hamburg 1953): "In psychology, a dichotomy is performed. It appears in the juxtaposition of conscious and subconscious or unconscious... Now there is a tendency towards a fundamental tripartite division based on Aristotelian trichotomy (body – soul – spirit)....

For more on trichotomy, see issue 78, study by Fra. AMENOPHIS!

can withdraw (1). When tapping on the table, unconscious motor impulses also give the directives. As far as the content of the messages received is concerned, one is often compelled to assume that the deep personalities are making even more far-reaching contact (2). At this point, let us refute the often-heard objection that the answers sometimes contradict the ideological attitudes of those asking the questions, e.g. in the form of obscene blasphemies in the case of religiously minded people. This can be explained by the fact that most people repress the natural antitheses of their chosen ideals into their subconscious, from where they can then re-emerge when the will is weakened. Depending on the original strength of the repressed drives, this often happens in a very crude form.

Although these essentially descriptive statements from psychology may not satisfy everyone, they do characterise the external circumstances of table-turning and table-knocking quite well. Both are simply a direct mechanical transfer of psychically excited forces to inanimate objects. We are dealing with processes that are now summarised under the collective term "psychomotor automatism" (3). The use of levitation as a cause cannot therefore be objectively justified.

The case is not so clear when a table is made to dance or float without direct contact. Dancing has already been described by many authors as a possible intensification of the usual table moving.

- (1) The "psychology of the masses" describes a large number of analogous phenomena from all periods of history. One need only think of the Dionysian festivals of antiquity, the St. Vitus' dances of the Middle Ages and, more recently, the emotional outbursts at demonstrations, among other things.
- (2) This is an idea that has repeatedly been expressed in human speculation, from Plotinus' "world soul" (Neoplatonism) to Buchner's "collective personality" and Jung's "collective unconscious".
- (3) First used by Dr. P. JANET as the title of his classic work "L'Automatisme Psychologique" (Paris 1889). Corresponding to "psychomotor automatism" in connection with telepathy, psychometry, crystal gazing, etc. Numerous scientific experiments by Dr. H. BENDER in "Psychische Automatismen" (Psychic Automatisms, 1936).

He is already discussing "remote" forces, the existence of which is still rejected by most representatives of the natural sciences. Although renowned researchers in the fields of biology and psychology also take an affirmative stance (1), we are now moving into the realm of purely occult phenomena, to which scientific criteria can only be applied to a limited extent. Of course, we must always disregard the possibility of fraud and self-deception (more on this in Part 2) and assume that the reality of the events is certain. While this certainty may still be doubtful in the case of dancing tables due to the difficulty of controlling them, this is not the case with levitating tables. Here we are dealing with an individual feat that is easier to control, a genuine mediumistic phenomenon. But does this necessarily mean that it is genuine levitation in the sense of a loss of materiality (2)? There are very considerable objections to this. Above all, the rising of an object requires precisely controlled dematerialisation (and that in a trance!). Nor can it be complete, since then the object would either not be able to rise at all or would have to float away like a balloon due to the buoyancy of the air.

Furthermore, objective observations made during the experiments contradict this theory. I am thinking in particular of the attempts made by individual observers to influence the levitating objects through direct action. Although they unanimously confirm the tangible reality of the objects, they also report that the objects offered strong resistance to all attempts to influence them.

(1) In Germany, it was Prof. Hand DRIESCH in particular who did this in several essays and in his book "Parapsychology" (Munich 1932). In America, J.B. RHINE undertook to prove the influence of human will on the outcome of dice rolls through investigations based on the rules of statistical probability (in "The Reach of the Mind", New York 1947).

(2) According to classical physics, "weight" is a consequence of gravitational attraction and therefore an integral part of every body. Weightlessness therefore means weightlessness (immateriality!) and is rejected by natural scientists as fundamentally impossible.

to change its position (1). However, an object that is in a precisely balanced state of suspension should be easy for an uninvolved person to push down again. For these reasons, the idea that instead of a genuine loss of weight, the object is merely being lifted by external forces becomes very likely (2). The consistent results of various weighing experiments (3) can be seen as clear proof of the accuracy of this explanation: the change in weight of the object indicated by the scales always corresponded to a change in weight of the medium in the opposite direction (as determined by double weighing). The claim of dematerialisation is completely useless for such experiments in which the objects became heavier according to the medium's will. Consequently, the entire group of phenomena proves to be static in nature, and the term levitation does not do justice to their essence. In their case, the term "elevation" (lifting), even

if what is lifting remains unsaid. No one would speak of levitation when placing an object on a scale and then carefully pulling it up by a string. The decrease in weight indicated by the scale always corresponds to a corresponding increase in weight of the person lifting.

In this context, another related type of mediumistic phenomenon should be mentioned, namely "apport". This refers to the bringing of objects or a change in their position without them being touched. It should not be confused with the hypnotic or magnetic

"rapport", which refers to a corresponding connection between two people. The same applies to apport, at least for some of the

(1) Among others, in the reports by CROOKES, Count de GASPARIN, THURY, FLAMMARION and CRAWFORD.

(2) This view was also held by almost all convinced researchers of mediumism (with the exception of spiritualists, of course).

(3) Experiments by the Institute Générale Psychologique in Paris (1905-1908), CRAEFORD (1915-20 in Belfast), SCHRENCK-NOTZING (1919-23), GRUNEWALD (1920/21) and ÖSTERREICH (1921).

Traditional cases, the considerations just made. If levitation is assumed to be the cause, it could at best move objects against gravity, i.e. only upwards. All movements in other directions require moving forces in any case. It has therefore become customary among occultists, and is at the same time factually correct, to include apportations, together with the levitations described above, in the concept of "teleki".

ne se" (remote movement).

If a certain restriction has just been made with regard to apportations, it applies to those cases in which, according to reports, the apportion is said to have taken place through separating substances, such as walls and closed containers (1). To explain this, we must indeed assume, in addition to the telekinesis required in every case, a dematerialisation and rematerialisation of the apportioned objects. It should be noted that these have not been particularly common in mediumism over the last 100 years and have almost always been subject to justified criticism (2). However, they have never been limited to mediumism. There are similar forms of "haunting" based on the same principle, which tend to occur without the apparent assistance of mediums. They have been observed in close connection with very different conceptions of spirits among all peoples up to the present day (3). Even if they are usually based on very trivial causes, they should not be dismissed wholesale as self-deception or fraud. There are too many weighty reasons against this, above all

(1) The best known are Prof. ZÖLLNER's experiments with SLADE, the performances of the mediums D.D. Home, Eusapia PALLADINO and the so-called flower medium Anna ROTHE.

(2) Even FLAMMARION writes in "Unknown Forces of Nature": "It has been believed that plants, flowers, fruits and various other things came through walls, ceilings and doors. This phenomenon has occurred several times in my presence, but I have never been able to ascertain it with certainty, under conditions of complete security, and I have detected a great deal of fraud."

(3) Ethnic psychology sees the naive animistic world view as a natural phase in the development of the human mind, which is only gradually being replaced by the era of natural magic.

the frequently observed fact that animals are susceptible to the impression of haunting even when there are no manifestations that can be perceived by the senses. In witchcraft and sorcery, the effect of human will takes the place of independent spirits. It can either make use of more docile spirit beings or bring the objects in question to their destination on its own. This brings us to the interesting field of "magical" remote action, which is an essential component of all practical magic. It encompasses a vast amount of material, from the abominable incantations of the Thessalian cult of Hecate to the image magic of the Middle Ages and the dangerous rites of Tantrism. Although the numerous variants are of a confusing variety, in terms of the processes under investigation they belong to the same subgroup of remote movement, which can most aptly be labelled "telekinesis + levitation". To conclude this group, and thus the levitation of objects in general, we must mention the "injecta". . These are understood to be objects of the most diverse kinds (such as hair, iron nails, small stones, etc.) that enter the body of the affected person either through magic (1) or, in cases of possession, without any discernible cause. They are found not only within the accessible body cavities, but also in the flesh, brain and bones. Here, too, the telekinetic process must be associated with temporary dematerialisation, since the body is not injured when the injecta penetrates (2).

We now have to discuss the levitation of living persons. The question arises as to whether, as with objects, a simple division into two groups of telekinesis with and without dematerialisation can be made here. Since this is theoretically conceivable, the answer can only be deduced from the circumstances of the cases themselves. First, however, it should be noted that both groups always involve the intervention of external persons.

(1) According to sources from KIESEWETTER, "Die Geheimwissenschaften" (The Secret Sciences).

(2) The question remains open as to whether only the inject or the affected body or both were dematerialised and rematerialised. The excretion of the objects always took place in a natural way, such as vomiting, defecation or suppuration.

personalities. It seems much simpler to assume that the elevated person is the author of his own elevation. Taking this further distinguishing factor into account, the following basic possibilities can therefore be considered:

1. Someone other than the person	through elevation (1),
2. Someone other than the person	through dematerialisation (2)
3. the person themselves acts	through elevation,
4. the person themselves acts	through dematerialisation.

Defenders have been found for all four possibilities, who believed that practical evidence confirmed the correctness of their particular view. However, an unbiased examination shows that the evidence for cases 1 and 2 are subjectively conditioned assumptions that belong in the realm of speculative belief. We can rule them out, even if we stand on the ground of magical tradition. In the case of point 3, we would then be dealing with a person lifting themselves up without dematerialising in the process. The power required for this is certainly within the realm of general physiological possibilities. However, since one cannot pull oneself up by one's own hair, the only possibility for static self-elevation is the formation of invisible supporting or carrying limbs. This hypothesis is also supported by

(1) The validity of external lifting is emphasised above all by proponents of the spiritualist hypothesis. Even neutral researchers such as GRUNEWALD seriously consider it as a possibility. The latter, for example, cites a phantom formation visible only to the medium as a possible cause of lifting (in "Mediumism" on the occasion of his experiments with the medium JOHANNSEN). See also note (25).

(2) The possibilities listed under 1 and 2 are considered established facts for all those who subscribe to a religious-dogmatic worldview. They cite numerous examples, from the ascensions in the Old and New Testaments to the repeatedly authenticated testimonies of the canonisation acts. However, regardless of the question of truth value, none of this constitutes compelling evidence for the intervention of an anthropomorphic God!

Various researchers have taken this into account (1). However, due to a number of shortcomings, but especially because of the overly limited applicability of such members, there is now a general tendency towards the fourth possibility, the assumption of self-dematerialisation. In this context, doubts may easily arise as to whether a distinction between levitation and dematerialisation is important at all. In this regard, it can be said that the nature of the levitation process is indeed of more than theoretical significance. One need only consider that a person who has undergone dematerialisation can no longer perform physical activities, whereas in the levitated state they can.

Now that we have touched upon the most delicate point of the whole levitation problem with dematerialisation, there is an important addition to be made. Until now, we had tacitly adopted the either/or position when lifting objects. That is, the object was subject to telekinesis and either remained unchanged, or we assumed its complete dematerialisation, provided that the process was also associated with the penetration of matter. Unfortunately, we cannot proceed so simply when it comes to the levitation of living persons, especially in cases of only partial weight loss. The living body must have the ability to undergo "partial dematerialisation" if many reported events are not to remain inexplicable miracles (2). I am thinking primarily of the corresponding occurrences in the "Orda theory" dating back to ancient times, which CRAWFORD proposed.

(1) CRAWFORD proposed the "support beam theory".

GRUNEWALD writes in the same place: "...but further and very thorough investigations must first take place before it can be said whether in all cases the levitation and complete levitation of the human body is due to the emission of a median limb or the effect of a phantom formation". And a little later: "...For the time being, however, it is probably correct to regard the phenomenon of the elevation of the human body as a special case of remote movement, in which the medium's own body is the object of the movement."

(2) For the human body, this assumption is intuitively easier for us to accept than for a dead object. The qualitative equivalence of all substances is only claimed by materialism and contradicts all occult traditions.

l i e n " (God's judgement) and the dreaded "witch trials" of the Middle Ages (1) . For the sake of completeness, walking on water, a recurring motif in religious legends, should also be mentioned here. Much later, well into the 19th century, individual physicians even claimed to have observed a similar reduction in body weight in somnambulists and lunatics (moonstruck people) (2) . From the heyday of mesmerism, such partial levitations have also been handed down to us as consequences of magnetic influence (3) . However, as with genuine religious cases (4) , these phenomena have occurred relatively rarely in the last 100 years and almost exclusively as performances by professional mediums. Since the latter are of only limited scientific value, it is all the more regrettable that the pathological cases that were apparently so frequent in the past no longer have any counterparts today. Despite the much more accurate recording of a population that has increased many times over, there are no clinical indications of such symptoms anywhere (5) . The objections that speak of subjective misinterpretation of abnormal, but by no means supernatural, conditions are therefore gaining in importance. On the other hand, however, this should not lead to a general rejection of the traditional material. In addition to the cases that can no longer be proven today

- (1) Both were an integral part of law in the early days of all cultures. For example, the "water test" is mentioned in the Vedic Manvadharmastra, the so-called law book of MANU, as well as in ancient times by JAMBLICHUS and PLINIUS. A later, often-cited example is the "witch scale" in Oudewater, which was privileged by Emperor Charles V and was in active use for over two centuries (until 1753) and is said to have detected many cases of levitation (the threshold for proof was below 15 kg!).
- (2) According to Du PREL in "Magic as a Natural Science".
- (3) KERNER also reports in "The Seeress of Prevorst" about the magnetic state of Friederike HAUFFE.
- (4) Particularly noteworthy is the well-documented case of the Anglican preacher W. Stainton Moses, who died in 1891 (according to Proceedings of S.P.R.).
- (5) In the long run, they would certainly not be overlooked or even hushed up. During the war, I myself was able to check epileptiform and other twilight states in this regard on several occasions. The result was always negative.

Despite partial dematerialisation, there are still a considerable number of others which, trusting in the credibility of the observers, can only be regarded as the results of extensive or complete dematerialisation and are usually referred to as "ecstatic levitation".

floating" . They are

unwanted side effects of religious ecstasy, i.e. manifestations of mysticism for which there is no actual motive. Their occurrence is not linked to any particular religion, but seems to be absent in very primitive cults. On the other hand, they occur regularly in the higher religions, especially frequently in Christian mysticism of the late Middle Ages (1). In all cases, regardless of the diversity of their triggers (prayer, dancing, yoga exercises, etc.), the same state of blissful ecstasy sets in, which excludes bodily-connected waking consciousness. The expression "raptured to God," which originates from faith, expresses the same thing in relation to the state that has occurred as the formulation used in psychiatry, which speaks of extreme personality splitting. Although this does not really say anything about the actual nature of the processes, it does show us their relationship to the phenomena of entrainment, which have already been mentioned as the cause of table turning. Between these two lie those stages of splitting in which the "double self" plays its dominant role. While the body lies in an atonic or sometimes cataleptic state with no reflexes and sensory consciousness extinguished, it can appear in a more or less manifest form (2). This also gives us an opportunity to approach the problem of dematerialisation in self-experimentation (3). Unfortunately, however, we also have the manifestations of the double self as

(1) GÖRRES devotes several hundred pages to them in Volume II of "Christian Mysticism". They are also particularly common in Islamic Sufism and Far Eastern mysticism.

(2) Above all in the appearance of the "doppelganger"; then in the forms of "zooanthropy", especially as "lycanthrop" (werewolfism).

(3) In addition to the exercises of Raja Yoga, also "autogenic training" according to Prof. J.H. SCHULTZ as a path, but above all through the effect of appropriate drugs (good references in the "Magical Letters," published by Gregor A. Gregorius, and the works of ECKARTSHAUSEN).

frequent source of error in witness statements. It is quite understandable that unprepared observers, when seeing a person raised up, were not convinced of their physical reality, insofar as this was possible under the circumstances. However, only such an examination would have allowed for a sound judgement, since the restriction already mentioned applies to these cases as well, namely that the ability to act is bound to a real body.

With this consideration, we have reached the last group of levitation phenomena, "flying," which, according to what has been said, differs fundamentally from levitation. GÖRRES and other authors after him also distinguish ecstatic flight from levitation. The adjective "ecstatic" is certainly not well chosen, because in flying, consciousness and physicality, and thus also the ability to act, are fully preserved. I do not want to go into the individual reports in detail here, as their predominantly legendary character is a poor basis for objective consideration. Moreover, most of them are a mixture of such diverse phenomena that it is difficult to separate them. Some of the details are almost impossible to explain, such as the strange phenomenon that some objects (e.g. clothing) lose their weight when they come into contact with the flyers, while other objects do not.

If we now reconsider the initial demand for a scientifically sound classification of the various levitation phenomena, it becomes apparent that, in addition to the fundamental distinction between telekinetic elevation and actual levitation, further differentiation is unavoidable. However, whether the attempt to understand levitation in a physical sense and to limit its occurrence to the human body does justice to the actual circumstances can hardly be decided with the current means of science. I am well aware of the weaknesses of the work, as well as those in the system, but I hope that by reviewing the material I have at least provided a starting point for the fundamental investigations of later work.

BOOK REVIEW.

Kelly, Dr. med. G. L.:

Kleines Ehebuch (Little Marriage

Book). Paperback. 104 pages

9 illustrations on plates.

DM 7.80.

The publication of this book, which is already widely available in America, England and Canada, now also in German, is very welcome.

With unreserved openness and clarity, all the facts, conditions and processes of sexual life are explained and described in a way that is easy to understand, making this book of great value to anyone interested in the subject.

This open education is often necessary not only for young lovers, but also for married couples, because its goal is to help people achieve a harmonious and fulfilling sex life and thus increase their zest for life.

This excellent book will also have its place in the personality training of the Masonic brotherhood and will help to achieve the desired elevation of the personality, because it touches on the roots of human experience, the importance and profound significance of which many people are still unaware. Unfortunately, these difficult matters are too often ignored. Harmonious and properly performed coitus between two loving people can very well form the basis for a consciously heightened spiritual ascent, for a subsequent reversal of the stimulated emotional sphere into intellectual and spiritual realms. This, too, is part of sexual magic.

Gregor A. Gregorius.

SECRETARIAT.

This study booklet is accompanied by the publication "Einweihung" (Initiation) by Fra.Eratus = Karl Spießberger No. 33 at a preferential price of DM 1.50 for the brothers of the Lodge.

It is recommended that these booklets, as well as the "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living), be bound by year for better preservation.

Furthermore, due to their limited print run, these publications will one day be considered rare and valuable items of occult literature.

Upon request, the address of a reliable master bookbinder in Berlin who works for the Lodge will be provided.

BOOK REVIEW.

Losensky – Philet:	The Hidden Law as World Law and as the Key to the Mysteries of the Whole World.
	Library of Hermetic Sciences, Issue 4.
	Paperback. 125 pp. with numerous plates and
drawings	£6.30

This book, unfortunately known only to a few circles, is truly a revelation for seekers and those with an esoteric bent. It belongs in the hands of the graduated brothers of the Lodge.

It integrates esoteric tradition into the exact system of natural science and provides a basis for connecting the mystery representations of all cults. The author appears to have succeeded in reconstructing the original scientific theory of Hermeticism.

The following table of contents provides a closer look at the content of this sensational book.

Table of contents.

Part 1: The key that unlocks all doors – the hidden law in nuclear physics – the hidden law in the cosmos – the hidden law in the planetary world – the planetary effects according to the hidden law.

Part 2: The Golden Book of the Egyptians – Remarks on the Atlantis Problem – The Tree of Seiba (Mayas) – The Tantric Chakra Figures – The Golden City of the Atlanteans – The Linear Mandala – The Atlantean Coptic Worldview in the Pistis Sophia – The Ontological World Scale in the Bible – The Royal Path as Ontological Fact – The Ontological Representation of the Mysteries and Miracles as the Solution to the great mysteries of the world.

Further representations lead via Pythagoras' significant double tetrahedron, the tree of Kabbalah, the symbol of the new Jerusalem, etc., and show the astonishing ontological correctness and consistency of these traditions, which appear to be so far apart.

The insights into the physical axioms of the cosmological pictorial stories (the sequence of whose origins appears to be accurately reconstructed here) give rise to the assumption that the author has rediscovered Abraham's golden tablet, with which all the world's problems could be solved (according to tradition).

Gregor A. Gregorius.

ANTQUARIAT:

A suitable Christmas or New Year's gift for friends and family is the newly published book by

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Mond	—	weiss	Saturn	—	schwarz
Merkur	—	orange	Neptun	—	dunkellila
Venus	—	grün	Uranus	—	hellblau
Mars	—	rot	Pluto	—	dunkelblau

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71. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni – Orient Berlin.

Meeting of the forecourt on the day of the solstice 23 degrees Sagittarius 1956.

Do what thou wilt! – That is the whole law! – There is no law beyond do what thou wilt! – And the word of the law is
"Thelema".

In a ritual ceremony, the following brothers and sisters of the lodge were sent good, harmonious powers of thought in the magical force field of Saturn:

Fra. Akademus Magu Pneumatikos	Brother Rudolfo	Sis. Wilja
Sis. Amenophis	Brother Hertoro	Sr. Gerlinde
Sister Apollonius	Brother Liberius	Sr. Luminata
Sister Dion	Brother Heinrich	Sister Rosemarie
Sister Ebro	Brother Samana	Sr. Alma
Ms Eichhart	Brother Johannes	Sister Maria
Sister Erasmus	Brother Michael	Sister Sophia
Sister Erus	Brother Reinhart	Sister Martha-Helene
Sister Friedrich	Brother Balsamo	Sr. Echeziela
Sister Giovanni	Brother Peterius	-----
Fra. Han Rulso Yin	Brother Benedict	
Fra. Hermanius	Brother Sergius	The Brothers in the
Fra. Hilarius	Brother Gradarius	mental sphere
Fra. Inquestus	Br. Fabian	was remembered:
Fra. Joachim	Brother Lysanias	Fra. Francis
Fra. Kaplarius	Brother Latentus	Fra. Panaton
Fra. Karolus	Brother Radarius	Brother Uparcio
Fra. Kosmophil	Brother Fried	Brother Nadirius.
Fra. Marius	Brother Karol	
Sister Marpa	Brother Alexis	-----
Sr. Martini	Brother Sirato	
Fra. Masterius	Brother Dominicus	
Fra. Medardus	Brother Emilius	Newly admitted
Fra. Merlin	Brother Raimund	were:
Fra. Protagoras	Brother Angelius	Sister Theresia
Sister Prozogood	Brother Leo	Brother Maximilius

Sister Ramananda	Bro. Ana – Raja	Bro. Paul
Sr. Reno	Brother Gerhard	
Sr. Saturnius	Brother Lothar	
Sister Sigur	Mr. Oedur	-----
Fra. Theoderich	Brother Noah	
Sr. Theobald	Brother Aquarius	
Sister Valecsens	Brother Probandus	
Sister Wilhelm	Brother Rotat Mundus	
	Brother Nikolay	

The following were discharged from the Lodge upon their request: Sister Helia in Berlin Orient. Brother Olear was granted a dispensation until 30 September 1957 upon request.

Br. Wil duly declared his resignation from the Lodge.

The Master gave a lecture on the topics: "The influx of the new age". "On the ritual of the Egyptian goddess Nuit". – In addition, the Grand Master's decision regarding the attainment of the degree of Solis was announced.

Love is the law!

—Love under will!—

Merciless love!

February 1957 (Issue 83)

PAPERS FOR
ANGEWANDTE OCCULT
THE ART OF LIVING

CONTENTS:

THE GNOSIS

by Fra. Amenophis

FEBRUARY 1957

ISSUE 83

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

PRICE 5 DM

Privately printed

"THE GNOSIS"

An Attempt at an Introduction

by Fra. Amenophis.

"And grow in the knowledge of God!"

1 Col. 11.

In writing this text, the aim is to provide an introduction to the essence of Gnosis, offering a guide to all those interested in spiritual development, enabling them to venture onto solid ground and approach the actual Gnostic writings, such as the PISTIS SOPHIA and others.

What does the word GNOSIS mean? GNOSTIC? or GNOSTICISM? –

It comes from Greek and means something like a kind of higher knowledge, which is supposed to give insight into religious secrets.

In short, GNOSIS means knowledge and is religion.

This leaves us with no choice but to define the word religion as well.

Religion comes from the Latin word religio, which has multiple, contradictory meanings.

If we try to trace the origin of this word, we find that it is derived from two words, namely re and ligare.

Re means back and ligare means to connect.

Consequently, religio must be understood as a reconnection() to the divine ().

So if GNOSIS = RELIGION, it follows that it means knowledge of GOD in order to reconnect with GOD, and this in turn requires recognising GOD as the sole effective agent in all things.

As long as humanity exists and will continue to exist, there have always been Gnostics, i.e. those who know, because knowledge is ultimately always the very essence of every religion or cult community.

It is therefore impossible to list all Gnostic institutions in order to obtain a complete historical picture. Generally speaking, Gnostic associations are understood to be all the mystery societies that arose on the eastern Mediterranean coast shortly before the birth of Christ and have survived to the present day despite many changes.

The best known of these societies have been selected from the multitude, without any attempt to make a value judgement.

In Greece, these include:

- the mysteries of Dionysus, the Orphics
- the mysteries of Delphi, the Pythagoreans
- the Eleusinian Mysteries, the Platonists and Socratics
- the Mystras Mysteries,

in Egypt:

- the Isis and Osiris mysteries
- the Essenes (therapists)
- the early Christian communities.

Furthermore, the following should be mentioned:

- the Ophites
- the Naasseni
- Perates (around 75 AD)
- Sethians
- Docetists
- Cainites
- Carpocratians
- Basilidian Gnosticism (around 125 AD)
- Valentinian Gnosticism (around 140 AD)
- Manichaeans.

From the Middle Ages to modern times:

the Paulicians	(around 700 AD)
the Kabbalists	(since Moses ?)
the Knights Templar	(1119–1314)
the mystics	(Johann Frank, Meister Eckhart, Tauler, Suso, Ruysbroek, Sebastian Frank, Valentin Weigel, Johann cob Böhme, Angelus Silesius and many others)
the Rosicrucians	(Robertus de Fluctibus)
The Freemasons)
the Martinists) in which the gnosis of the
the esotericists) Templars continues.
the Fraternitas Saturni)

This gives us a rough outline of the historical overview, and we can now turn to the actual teachings of Gnosticism.

All Gnostic systems agree in recognising dualism, because LIGHT and DARKNESS, SPIRIT and MATTER, GOD and DEVIL or GOD and MAN are regarded as opposites, with attempts at reconciliation taking place in an intermediate realm, the earthly plane, as well as within human beings themselves.

This intermediate realm is ruled by a DEMIURGE or WORLD BUILDER, who stands in relation to the higher good deity or the uncreated primordial ground and absolute evil (devil) as the soul of man stands to the spirit and earthly body. The human soul is always given the possibility of free choice; the negative (female) pole has a tendency towards matter, towards the left path, while the positive (male) pole of the soul inclines towards the path of the spirit, which is also called the right path.

The soul, like the demiurge, therefore has almost the same role to play, being pulled back and forth by different influences.

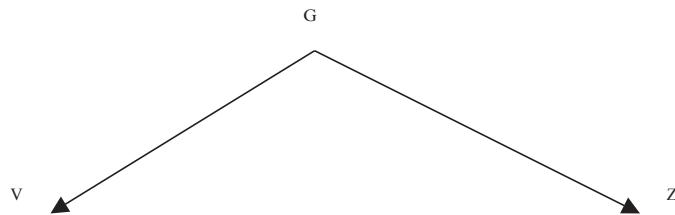
The cause of this drama is believed to be the division of the Higher Wisdom (SOPHIA) into a higher and lower wisdom (ACHAMOTH), the latter of which gave rise to the passions.

This derivation of the existence of GOOD and EVIL may be regarded as a weak point in all Gnostic systems, if we did not perceive the division into this polarity within ourselves.

Nowadays, since science has effectively recognised the structure of matter through atoms and these themselves as force systems in spaces of cosmic dimensions, and since these lines of thought have become common knowledge in their elementary conditions, it is probably unnecessary to explain matter and space in lengthy examples.

Space is MAYA, illusion, for if the movement of protons, electrons and neutrons ceased, every manifestation of space and matter would disappear.

Time, on the other hand, can be compared to a mathematical point, without beginning and without end, as if a band from Z (future) over G (present) to V (past) culminated in a roll.



So there is no time in an objective sense, but time rests in space itself.

According to this, every true Gnostic must disregard our common conception of time, space and matter, for these are metaphysical concepts.

"If you don't feel it, you will never achieve it!"

What remains, then, is the eternally unknown cause (force in itself does not exist) which the Gnostic calls GOD and the Kabbalist calls AIN SOPH!

All of this raises the big question: Why?

Let us hear what the Gnostic Eugen Heinrich Schmitt has to say about this:

"The epitome of all stages of life is not a poor schematism, but each stage of life leads to a new, higher stage of infinity in ever higher infinity.

But it also happens that in the giant perspectives of the higher stages, the deeper forms of life, which are potentiated in them and given as lower limits, become vanishing moments, elements that submerge and disappear in the ocean of their high totality, like drops in the ocean or grains of sand in the desert.

When the lower levels of existence submerge into the higher ones, whose element they always remain, they become the unconscious or, more correctly, the subconscious.

Another form of the unconscious arises from the fact that the higher forms of life, at the given stage of universal development, show very little intensity; they are vanishingly delicate, shadowy, in contrast to the very glaring sensual. The greatest energy is shown by the physical centres of power, which, in the entropy of the worlds, gradually dissolve into radiations of ever higher forms of life, ascending to the highest light and life.

The Gnostics refer to this ascending process of world development as the APOKATASTASIS or restoration of things. This delicate, ethereal light of the higher, which disappears in comparison to the high intensity of the sensual stages of life, is the unconscious as superconscious.

The general development of the world, as it is represented in nature and history, means this constant increase in the energy of the higher forms of life, the great sunrise of the spirit and the unveiling of the unconscious.

For with the more intense illumination of the higher forms of life, their lower sensual limitations are also unveiled, and with them the secrets of the subconscious.

Nature and spiritual development thus work to actualise what is hidden in the predisposition, what is buried in the womb of the unconscious, to unveil the heavenly Isis."

Author's note: After that, the higher, still delicate and shadowy planes strive, via the detour of material entropy radiation, towards a more compact intensity, i.e. the enlivening and becoming conscious of the still

unconscious! -

Or, to put it another way, the potentiated ideas in the higher levels of existence want to produce themselves kinetically.

Those who truly understand the above in their hearts hold the red thread of spirit that connects the parts of the individual sciences such as physics, chemistry, psychology, aesthetics, logic and ethics.

Even in the earliest times before the birth of Christ, the Gnostics divided people into three main groups according to their inner content.

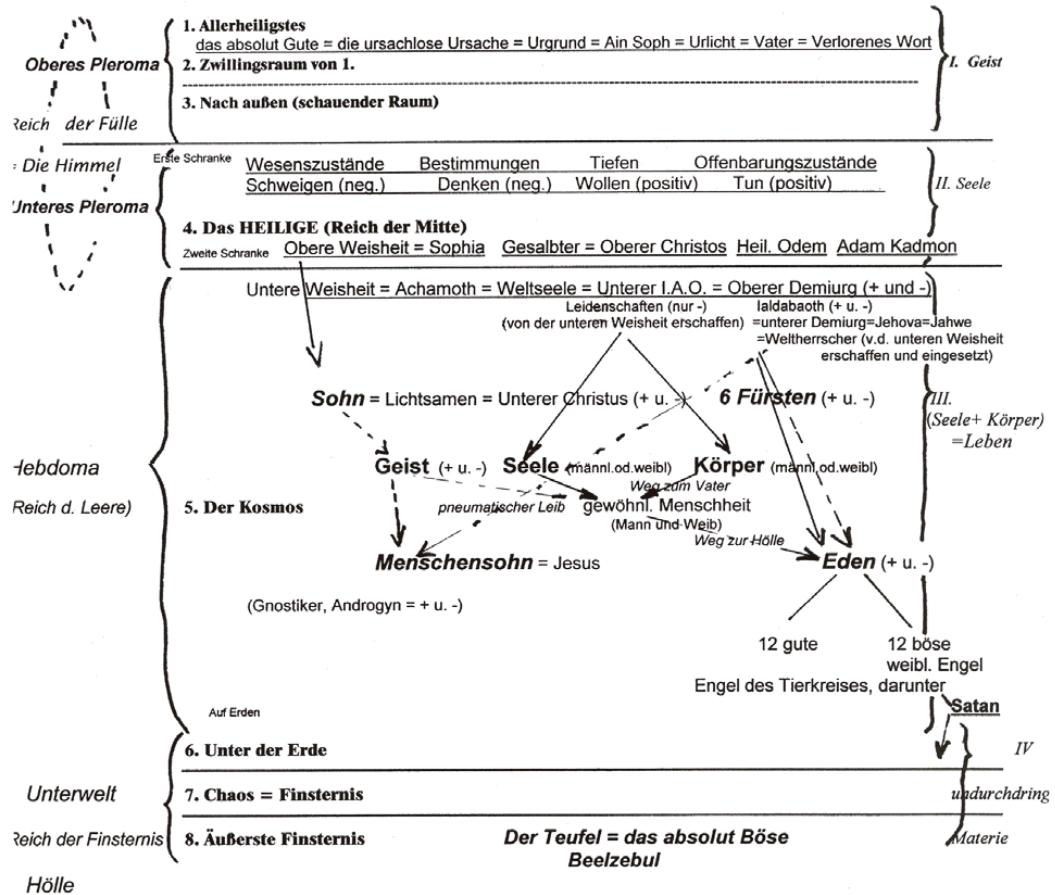
1.)	The Physikoi or Hylikoi	(Material)
2.)	The Psychikoi	(spiritual)
3.)	The Pneumatics	(spiritual).

The Physikoi are those who seek their entire salvation in material life, who find the meaning of life in eating, drinking, loving, pleasures and possessions, and for whom, for this reason, everything ends with death.

The Psychikoi are those who still have much in common with group 1, but who have already become aware of their soul and believe that there is life after death. Roughly half of today's human beings belong to this group.

Gnostisches System

IAO



The Pneumatikoi (Pneuma – divine breath) or, as the Gnostics also call them, **PERFECT** (perfect, accomplished), represent the true Gnostics, who are identical with Rosicrucians, esotericists, Illuminati (enlightened ones) and initiates.

One can be called a Gnostic because he and his teachings are the starting point for Christian Gnosis, which is only a reflection of pre-Christian Gnosis, JESUS CHRIST; for the very rare Pneumatikoi must have become fully aware of their true SELF according to the words of Jesus: "I and the FATHER are ONE."

Many are called from the group of Psychikoi, but only a vanishingly few are chosen, and even fewer become perfected!

In the middle group, the psychikoi, spiritual activity comes to the fore more or less consciously. This usually takes the form of a religious experience, which, however, is not to be understood in an intellectual sense, but rather in the sense of a sense of connection with GOD, the source of all BEING.

Anyone who has ever experienced this sense within themselves, even if only for a fraction of a second, can count themselves among the Psychikoi, for they have become vividly aware of their true higher self.

According to what has been said, there is not much left to define about the Physikoi.

The words of Job (14:1-2) apply to them completely:

"Man, born of woman, lives a short time and is full of unrest; he grows up like a flower, falls off and disappears like a shadow."

After their death, only the principle of individuation, of which they were not aware during their lifetime, remains, and in these people the deity has not yet succeeded in becoming conscious of itself, which is why the attempt must be repeated in a new incarnation.

ANGELUS SILESIUS, the German mystic, revealed everything about the Gnostics' concept of God clearly and simply in one sentence when he spoke of

"GOD in the I and the I in GOD". -

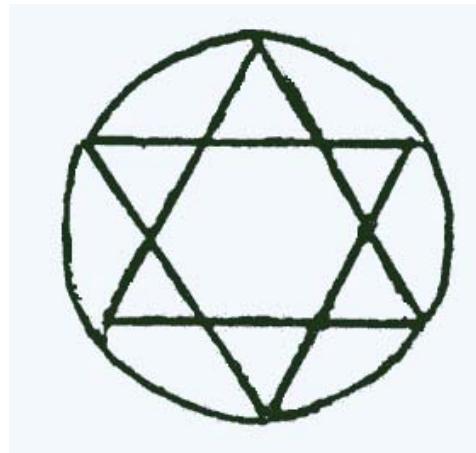
The accompanying table shows a system according to VALENTINUS that may still be valid today.

Above the first barrier is the name of God, J A O, which corresponds to the primordial ground, the Absolute. This would be the Father aspect itself.

J A O has the following derivation:

I	=	Latin I G N I S	=	fire, soul	=	
A	=	Latin A Q U A	=	water, substance, body	=	
O	=	Latin O R I G O	=	Origin, spirit, infinity	=	

When these three symbols are combined, the following figure is obtained:



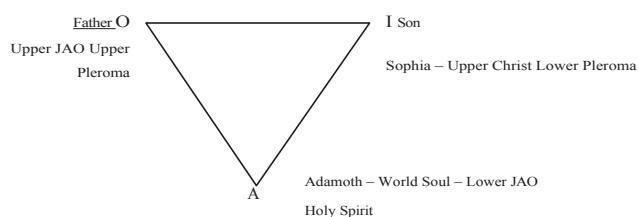
However, since no image or likeness should be made of the unknowable source, the Absolute, this symbol only applies to the Lower JAO ! -

Before the second barrier, we find the Upper Wisdom (SOPHIA) or the ANOINTED UPPER CHRIST or the HOLY BREATH or ADAM KADMON.

All four names are identical in essence and represent only four different aspects or perceptions.

From here, the UPPER WISDOM (SOPHIA), the fall into matter, the third space, the void, the cosmos, began (as a result of the urge to manifest?).

In the process, it transformed or split into the LOWER WISDOM (ACHAMOTH), the WORLD SOUL, the LOWER J A O, which functions as the UPPER DEMIURGE. All names refer to the one entity, which also represents the HOLY SPIRIT. The Father remains the primordial light, the GREAT UPPER J A O. -



Author's note:

"Light itself requires a counterpole, darkness or matter, in order to become conscious or to appear. Therefore, the division of SOPHIA into ACHAMOTH must be regarded as an act of inner necessity and not as a fall, i.e. willed by the primordial ground, the Absolute.

The cause of this is the mystery of all mysteries.

Incidentally, the Gnostic view here coincides completely with the widespread idea of the Trinity (see diagram), and the "fall of SOPHIA" corresponds to the descent of divinity into procreation, involution, AQUA.

On this path into involution, ACHAMOTH radiated passion as the activities of the soul, as well as the LOWER DEMIURGE JALDABAOTH-YAHWEH, the architect of the material worlds.

From the second level, the lower PLEROMA (realm of abundance), untouched by this process of involution, the LOWER CHRIST emanated, who as a SEED OF LIGHT from the realm of the ANOINTED UPPER CHRIST participated in the GREAT WORK (Opus Magnum).

All three of them, the world soul, the Lower Demiurge and the Lower Christ, created the lower man as a reflection of the upper man, the ADAM KADMON.

The spirit, the HIGHER SELF of man, thus originates from the Son, the LOWER CHRIST, while the soul originates from the passions and JALDABAOTH.

The latter can only exist as long as human beings are present, and for this reason it binds the soul to the body through matter.

When human souls return to the lower Pleroma in their light part via the Lower Christ ("No one comes to the Father except through me"), the lower demiurge fades away and is released from the administration of the lower worlds.

Author's note:

"This latter process, although strongly represented in Christianity, appears at least problematic. Since Christ united himself with humanity through the mystery of Golgotha, this cannot be used to deduce that all physicality is shed upon transfer to the lower Pleroma, as it at least appears to be the case, especially since the higher planes require the material entropy radiation to become conscious." --

Nevertheless, even though JALDABAOTH appears to be a lower agent in the world plan, for profane humanity he means "GOD", YAHWEH-JEHOVAH par excellence, because they cannot comprehend and understand the causeless cause, the GREAT J A O
a t all.

Thus, one can only truly understand the saying of JESUS CHRIST when he said: "My kingdom is not of this world." -

JALDABAOTH has six sons, two of whom are commonly known by name: ADONEUS (Adonis, Adonai?) and SABAOTH, who is also called the GREAT ONE.

JALDABAOTH = Son of Emptiness, of Matter, begot JAO or YAHWEH (here we do not mean the lower JAO, but his mirror image). YAHWEH created SABAOTH, who begot ADONEUS, who begot ELOFUS (Elohim), Eloeus begot HOREUS, and HOREUS begot ASTAPHAEUS. JALDABAOTH and his six sons also represent the principles of the seven days of the week.

Elohim connects with EDEN, the physical-material nature, and from this connection emerge 12 good paternal angels and 12 maternal evil angels. Both groups jointly rule one of the 12 signs of the zodiac.

The evil poles of the signs of the zodiac are thus conceived as female, and from them SATAN leads directly to the ABSOLUTELY EVIL (devil) with their supreme BEELZEBUL.

If one allows oneself a comprehensive overview of the Gnostic system according to the accompanying table, one clearly recognises the penetration of light into darkness.

"And the light shines in the darkness, and the darkness has not comprehended it."

This view is found not only in Christian Gnosticism, but also in the Chinese TAI-GI, as well as in the oldest philosophical system of SAMKHYA.

Essential to these systems is the dualism of matter and spirit, which have existed since time immemorial, as well as the principle that all life is suffering, the unknowability of the primordial source, and the doctrine of self-redemption.

"I set before you the way of life and the way of death."

(Jeremiah 21:8)

If a person wants to walk the path to gnosis, this means nothing other than that they must seek the path to their I, to their true SELF, which can be found on many parallel and interconnected paths.

The paths are:

- 1.) Pure thinking
- 2.) Tolerance
- 3.) Silence
- 4.) Serve
- 5.) Wanting and doing
- 6.) Knowing
- 7.) Daring
- 8.) Trust
- 9.) Hope
- 10.) Kindness
- 11.) Symbolism
- 12.) Magic
- 13.) Church associations or mystery societies.

The first 10 paths are to be sought within the human being himself, while the last 3 are external influences.

1.) Pure thinking: This does not refer to intellectual thinking, as that is unsuitable for Gnostic purposes. Only intuitive thinking, as it presents itself in meditation and introspection, is relevant.

One must never forget that thoughts are things or forces that form themselves in an ethereal substance according to the idea and continue to exist as long as forces are supplied to them. Nothing can disappear from the universe! –

Thought beings only dissolve when they reach their goal, i.e. when the recipient has adequate thought patterns to incorporate them, otherwise they return to the sender and may cause the intended harm to him (see Prentice Mulford: Thoughts are things). This is called REPERCUSSION.

All thoughts that did not reach their goal and could not swing out await their creator on the astral plane when they awaken after physical death. -

2.) This does not necessarily mean physical suffering, but primarily refers to tolerance and forbearance. How often is this sinned against today, in political, religious, civil and even family circles!

But tolerance also means enduring grief, worry, fear, pain, i.e. primarily mental suffering.

Once one has recognised that the true self stands high above all this and that only the lower self suffers, one has found the right attitude.

3.) Silence: "Be still, and know that I am God" (Psalm 46:11). There are two kinds of silence: the first is more of a concealment and should be used when something is just beginning to emerge, so to speak, in its embryonic stage. One should keep one's goals and the associated efforts and experiences to oneself, for one must not forget that thoughts are things and that some good intentions have not come to fruition because they were talked to death.

Where there is silence, there is also peace and tranquillity, and no sound vibrations can excite the easily movable astral matter that surrounds us all and disturb us in our meditation or our intentions. Only in this way can we become aware of the reconnection; even a prayer is more valuable in silence than when it consists of a torrent of words and wishes. As ANGELUS SILESIUS says:

"GOD is so above all that one cannot speak. Therefore, you worship him better with silence."

4.) Serving: "Always strive for the whole
And if you cannot be a whole, Join yourself as a serving link
Into the chain of the whole!"

Whom does one serve? In the Gnostic sense, first and foremost oneself, one's divine SELF as part of God, and one's fellow human beings, as well as all creatures, which are also all parts of God. To serve also means to renounce, to renounce earthly things in order to gain heavenly ones. - "What good is it for a man to gain the whole world and yet suffer damage to his soul?" Is it really so difficult to renounce matter and darkness in order to walk the path of knowledge?

5.) Wanting and doing: One must not confuse instinct with wanting. The wanting that is at issue here is the impulse to act, which is triggered and controlled by conscious thought in order to achieve a previously considered result.
But in order to will and act rightly, one must know! –

6.) Knowledge: It often takes tremendous knowledge to realise that one knows nothing. Nevertheless, knowledge is power when it serves inner culture, when knowledge is insight and leads to wisdom.

7.) Daring: Daring here means taking up the fight against the lower self in order to master it, for the outcome of the fight is not predetermined.

Read about this in the Gnostic poem: BHAGAVAD GITA !- However, daring does not mean engaging in magical experiments, for "He who puts himself in danger easily perishes!" –

8.) Trust: One should place one's trust solely in God and thus in one's true self.

As long as one still belongs to the Psychikoi, even the darkest life, caused by corresponding reasons, becomes light and bright.

9.) Hope: This concept is related to trust, for thoughts of hope serve to strengthen and nourish the thoughts of desire or defence.

"Commit your ways to the Lord and hope in him, he will do it well!" –

10.) Kindness: Why kindness and not love? -- What people understand by love generally refers to the material, to the body. In Middle High German, Lip = body and Lip = love. The higher love, which is heroic, is probably too difficult for most people, so that kindness is easier to cope with. The highest conception of true love is expressed in the words of Jesus: "No one has greater love than this, to lay down one's life for one's friends."

Therefore, be kind to your fellow human beings, to every creature. Divine life pulsates in all of them, and all are on the path to perfection, just like you: TAT TWAM ASI! You are I!

11.) Symbolism: "Everything transitory is only a parable!" says Goethe? Of what? Of the eternal, of the imperishable! --

Symbols are more than allegories, for they are inextricably linked to creations of the mind and are carriers of all the powers that have been associated with them.

It is sacrilegious recklessness when the ignorant mock and ridicule symbols they do not understand. According to the law of action and

reaction, the forces bound to the symbols turn against the blasphemer, whether they make themselves felt immediately or later.

Paul Brunton writes the following in his book "Mysterious Egypt" (freely quoted):

The Egyptian priests gave those buried in the Valley of the Kings, for protection against grave robbers, psychogones bound to symbols and connected with a secret gemstone magic. According to recent research, highly radioactive substances were used in the burial chambers, which were imbued with an evil, vengeful impulse. This is said to be how the discoverers of the royal tombs met their deaths. The impulse of the released psychogones is now said to continue to have an effect on the world and to have already brought about evil consequences for humanity, as Egyptian clairvoyants are said to have stated.

A special Gnostic explanation is given for the symbol of the cross: if you ask a materialist about his property, his possessions, he will make a horizontal gesture-----to indicate that everything is his. An idealist will make a hand movement from bottom to top.

These two lines form the symbol of the cross: matter and spirit. It should not be forgotten that letters and numbers are symbols. The oldest symbolic compilation, the TAROT, should also be mentioned here.

Based on the 22 Egyptian-Jewish characters, the entire wisdom has been incorporated into the Tarot in pictorial form for initiation purposes, for religion, for reconnection. The 22 MAJOR ARCANAS of the TAROT are listed below:

Left side of the temple hall in the Cheops pyramid	I	The MAGICIAN	- OSIRIS -	the absolute active.
	II	The HIGH PRIESTESS - ISIS -		the absolute passive
	III	The QUEEN	- the spirit -	the absolute Neuter.
	IV	The KING	- Law -	Will.
	V	The HIGH PRIEST	-	Mind.

VI	The LOVING	-	Beauty.
VII	THE CHARIOT OF OSIRIS	-	Realisation.
VIII	JUSTICE	-	Truth
IX	The SEEKER	-	Caution and prudence
X	THE WHEEL OF ETERNALLY RENEWING LIFE.		
XI	COURAGE	-	Magical abilities.
XII	THE HANGED MAN	-	Trial
XIII	DEATH	-	Birth into a new state
XIV	REINCARNATION		
XV	The EVIL PRINCIPLE	- Injustice - (the devil) Lies	
XVI	The TOWER	- Destruction of the arrogant	
XVII	HOPE	ous union	
XVIII	MATTER	- Chaos - Passion - Moon.	
XIX	The CREATIVE	- Life - Harmony - Sun. SPIRIT	
XX	IMMORTALITY	- after the Last Judgement.	
XXI	GOD ALL (the human being who, as a non-Gnostic,	(+ and -) the cosmos. 0=XXII	THE FOOL

Right side of the
temple hall in the
Pyramid of
Cheops.

does not understand how to escape the cycle of rebirth in
the cosmos through self-redemption. The ordinary man,
the fool, who stands on the shore and waits for an answer
that will never come, instead of working for it in the
heated struggle for Gnosis.)

There are three paths of initiation for this:

- I. The Osiris Path (Arcana 1 - 4 - 7 - 10 - 13 - 16 - 19)
- II. the Path of Isis (Arcana 2 - 5 - 8 - 11 - 14 - 17 - 20)
- III. the Path of Horus (Arcana 3 - 6 - 9 - 12 - 15 - 18 - 21)

For those who intend to delve into magic, a proper understanding of the symbols is essential.

12.) Magic: Magic in the ordinary sense means sorcery. The basis of Gnostic magic is goodness, for one must never forget that magical acts create powerful causes. The magic of goodness is therefore particularly recommended to all seekers; in addition, there is the magic of breath and sexual magic. Anyone who wants to become a pneumatic must combine the latter two types of magic.

PNEUMA (Greek) means BREATH, and even today, not even a thousandth of humanity has realised how important proper breathing is. Here is a highly significant passage from Genesis in Henri PEZZANI's excellent translation: "Jehovah made a coarse body for man, drawn from the elements of the earth. He united these material organs with the intelligent and free soul, which carries within it the divine breath, the spirit that follows it throughout its life, and the means of this union of the soul with the coarse body was a breath of life – NEPHESCH."

The space from which one draws breath must be understood as an emanation of GOD. One must remember that infinite space is flooded with great life energies, which one absorbs with every breath. Since all magic requires an excess of energy, normal breathing would not be sufficient for this purpose and would attack the body, even destroying it in the long run.

Without special breathing techniques, humans would be even less capable of transforming themselves into pneumatics.

Nevertheless, let us never be discouraged and listen to the comfort offered by Sir Péladan, one of the deeply initiated Gnostics: "Nothing is in vain, not even the desire, not even the dream: there is no nothingness, and everything becomes mystery."

So, first and foremost, we should strive for the magic of breath. Of course, only breathing exercises that are tailored to us Europeans can be considered. (See Karl Spiesberger: "Einweihung" [Initiation].)

13.) Church associations or mystery societies. If one feels gnostically, i.e. cognitively, one would have to demand that there be only one church. It is generally known that this is not the case, even though one should worship GOD in spirit and in truth!

This is mainly because intolerance and egoism play a major role in earthly life, compounded by the indifference of many people.

Why did Martin Luther have to address his 95 theses to the people, to the unjudgmental masses? If he considered himself to be among those who understood, he should have known that the masses can only destroy, not build!

Is there any other ecclesiastical institution that, through its rituals and symbols, offers those who seek knowledge as much as the Catholic Church? For this is the only religious community that has preserved gnosis through the millennia. This is merely a statement from a Gnostic point of view and nothing more.

Secret societies, orders, lodges and associations that claim to be in possession of some kind of mystery are still springing up like mushrooms today. No value judgement is to be made here, for each of these associations can be a stimulus on the path that may already have been taken towards the LIGHT and TRUTH of the true SELF.

But all genuine mystery societies are characterised by deep ritual customs and profound symbolism. No mystery society that still has a legitimate claim to this name will ever approach the public in any form to recruit members, just as members are forbidden to approach anyone for recruitment purposes. The reason why these societies do not publicly disclose their customs and symbolism is self-evident. For this reason, our lodge also works within the limits of degree knowledge, and nothing is published or advertised about the

Gnostic degree of initiation is not published or advertised.

The following words of Goethe are very fitting here

"The few who recognised this,

Who were foolish enough not to guard their hearts, Who revealed their feelings
and their visions to the mob, Have always been crucified and burned."

This briefly covers the 13 paths to gnosis.

"No one becomes an initiate except through himself."

Villiers de l'Isle Adam.

How many today call themselves initiates without really being so! Strictly speaking, there can only be one initiation, and that is to one's own higher SELF. This initiation, which can only be accomplished by oneself, results in the attainment of special abilities on both the astral and material planes, but an initiate would never think of boasting about these abilities or displaying them in order to reveal himself. For a true initiate is above vanity and selfishness.

So here, too, we shall not speak of true initiation, but only of the mysteries of gender, sexuality and death attained through initiation.

a) The mystery of gender:

The unknowable original being from which everything emerged is rightly referred to as the FATHER-MOTHER principle. For this reason, all beings emanating from it must carry the same principle within them to the same degree, down to the demiurge of the material worlds. Since the latter is in turn the creator of human souls, which emerged from him, one cannot help but assume that the human soul is also dual-sexed. From a scientific point of view, one would therefore choose the term HERMAPHRODITE, but in Gnosis the term ANDROGYNE (man-woman) is preferred

because the word hermaphrodite is also used for lower, purely physical sexuality.

According to its true nature, every soul is therefore androgynous, i.e. both male and female (see table + and -).

PLATO, Genesis and the Secret Doctrine of H.P. Blavatsky teach that there was originally an androgynous human race on Earth. Even today, this version can be proven by the structure of the human body, since the sexual organs, both primary and secondary, are basically the same and only in the fifth month of embryonic development does the division into male and female beings take place, in such a way that certain parts of the sex continue to develop and others remain rudimentary. Others also confirm the view of the male-female first human race, such as the Kabbalistic rabbis MOSES BEN MAIMON, R.SAMUEL BAR NACHMANN and others, and in the Midrash Schemot Rabba (Parascha XIV Chap.XII,2) we read:

"When God created Adam, he was a man-woman."

Even before the creation of Eve, GOD gave Adam his living soul, that is, when he was still androgynous, which must also be true, for the whole must always be equal to the sum of its parts.

Why a division between man and woman took place, as described in the legendary story of Genesis, has not yet been revealed. This fact alone remains a great mystery to humans at their current level of knowledge.

The secret meaning of marriage (not to be viewed here solely from a legal or ecclesiastical perspective) could well lie in the fact that both spouses are meant to complement each other spiritually as androgynes, since the division of the sexes over the course of time has led to the loss of the correct 50:50 ratio.

If, for example, a normally developed man is considered to have 3/5 male and 2/5 female soul parts, then only a woman with 3/5 female and 2/5 male soul parts can serve as his complement. (Consider the hormone distribution in humans that has been proven today

humans). This would be a classic case of ideal spiritual complementarity, as together they would form a perfectly androgynous soul.

It is obvious that this is not the case in today's marriages, because knowledge of these things is hidden from profane people. The question arises as to whether this path of soul complementarity is still viable. This question must have been asked in ancient times, and it must have been recognised that this is a failure of a well-founded cosmic intention.

Therefore, early on, consideration was given to whether and how it would be possible to create a completely androgynous soul, one equivalent to divinity, and this will be the subject of the next section of our Gnostic examination.

b) The mystery of sexual magic:

A contemporary Gnostic (Valerie Gyigyi) writes:

"And God formed man in his own image. But primordial being as full consciousness is spirit and not matter or spiritual full consciousness. GOD gave this form of man a woman, or rather, the form burst apart and divided into two halves. The stronger half is the man, who also kept the seed as law, while the weaker half still bleeds today in the place where the knot of life was located."

The extremely important thing about this quotation is that man retained the seed as divine property.

And the Gospel of John:

"Verily, verily, I say unto you, except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

-

The seed consists of spirit and water (water-AQUA as the vehicle of the spirit must be understood here as matter).

Luke 8:11 states very clearly:

"But this is the parable: the seed is the word of GOD."

The seed is therefore the carrier of the divine Spirit and is given only to man. Three things can be done with this precious substance:

- 1.) One can keep it to oneself,
- 2.) One can use it for procreation,
- 3.) One can waste it for the sake of pleasure.

For the Gnostic, only point 1) is possible, i.e. he keeps the seed with him for the path to the Father, both for himself and for his wife.

Nevertheless, this only leads to success in the rarest of exceptions, in true Pneumatikoi, such as Jesus was.

All others must try to achieve this goal through Gnostic spiritual marriage.

First of all, everyone should strive to become a spiritual androgyn (man-woman) or a spiritual gynandria (woman-man). Just as on the earthly plane the woman is the receiver and the man the giver, so too can the woman only be redeemed by the man through the moistening with the LIGHT SEED, which is the spirit bound to matter in the physical seed.

Here, something important must be briefly added:

Through the cosmic power of the sun spirit (JSHWARA), humans are able to walk upright during the day. This circumstance is also referred to as being caused by the "power of the M-waves".

When the effect of the M-waves subsides at night, humans lie down horizontally.

The great mystery is that man must transform his seed so that it becomes a piece of M-wave.

E. Tristan K. writes about this:

"For this purpose, very specific breathing exercises must be performed to create a new nerve centre in the chest, whereupon the seed of light rises from the genitals into the newly formed centre and from there via the nerve centre of the larynx into the pineal gland, whereupon the connection with the M-waves can proceed as desired through

very specific body postures and attitudes."

For further understanding, it may be pointed out here that many seated Egyptian royal statues clearly and distinctly depict this posture of the body.

However, all people without a true Gnostic attitude and those who just want to try it out must be warned about these things, because they are by no means harmless.

Consider the mental damage that often occurs today in both men and women as a result of voluntary or forced abstinence from sexual intercourse, as well as during a normal change in the body, such as the menopause!

For these things, as mentioned above, are the highest priestly knowledge, and even Jesus only shared them with his disciples by word of mouth.

Only when a person has succeeded in drawing up his seed of light to the newly formed breast centre and has also formed this centre in his wife through certain breathing exercises can pure-hearted Gnostic marriage take place.

After a gentle immissio membra virilis in vaginam, there should only be a gentle back-and-forth movement under the complete control of the partners' will, but never an ejaculatio seminis. This sexual intercourse can last up to an hour in the manner described, during which time one should cultivate the feeling of connection with the primordial source of all being in one's thoughts, which then leads to a feeling of indescribable delight, but must never lead to the usual ejaculation. Since only the normal position during coitus is suitable for this, the two breast centres lie on top of each other, thereby promoting the development of spiritual androgyny.

Only in this way can the woman be freed from the spell of the lower demiurge JALDABAOTH, for there is no other way for the woman. Just as the woman was taken from the man,

she can only return to the lower Pleroma through the man. (Literature on this subject: Stockham: "The Perfect Marriage", Lloyd: "The Carrezza Method".)

c) The mystery of death:

The natural end of life is death; indeed, death is already determined at birth.

For the Gnostic, there is no death, only a transformation. What, then, is the meaning and purpose of earthly life?

The American physicist William Danmar writes about the purpose of life:

"We are here to prepare selected chemical substances and introduce them into our bodies so that they can balance themselves and their powers in this laboratory in order to produce a body of apolar matter, which then dies and is content in dynamic equilibrium."

This sentence certainly speaks for itself, because the "body of apolar substance" corresponds to the "astral body," which, according to Professor Danmar, is composed of indifferent apolar noble gases such as helium and argon. These noble gases or fine matter fill the fine spaces between the physical body via the blood, so that a body of the same shape is formed in the earthly body, which, however, must not be confused with the etheric body, which is formed from the vis vitalis prana, or the soul.

When this subtle body, also called the zeronic body (from zero), has matured, death, the great transformation, occurs.

Author's note: Is this the only reason? Or are there a number of other reasons?

This body then takes up residence on the astral plane, which lies in the shadow cone of the Earth. (Hades!)

This body must be in the shadow light, in the diffuse grey light, because the zeronic bodies are repelled by sunlight.

Every profane human being can therefore be unconcerned about their survival, i.e. if they are content with this life in eternal grey.

The zemonic body is not a soul, but has its soul, which it takes with it, and accordingly also its thought creations, which can cause it great trouble before the "guardian of the threshold" at the moment of its transition. Even in "death," people are not equal, any more than they are in "life," because it depends on what each person must and can take with them from their life.

The pneumatic, however, quickly passes through the realm of shadows to his distant home of light, thanks to the pneumatic or light body he has created for himself. Those who are consciously evil, however, move towards the goal of their longing, the dense material darkness, the realm of the devil.

After these explanations, it is inevitable to also consider the opposite pole of GOD and GNOSIS.

"Diabolus est Deus inversus."

This ancient saying is and remains an irrefutable truth and necessity: the devil is the opposite of God, or only in darkness can light appear.

If we take a look at the board, we can see how the two opposites – light and darkness – meet in the space of emptiness to find the scene of their battle.

And here, in the creatures of the earth, in human beings, both forces struggle for victory.

If human beings fall prey to evil itself, i.e. the devil, through hedonism, sensuality, egoism and the evil characteristics resulting from these, this leads to devil worship, devil cults and Satanism.

It is irrelevant that, according to the Gnostic table, Satan is not yet the devil, because here the path can only lead downwards.

Unfortunately, the pitfalls of evil are countless, and it can be said that every hour we are faced with the choice between good and evil.

Every small step downwards contributes to evil, on a path that is comfortable and broad, but from which it is difficult to climb back up.

Humanity has descended a considerable distance; remember all the recent atrocities of Bolshevism and National Socialism, the concentration camps and human slaughterhouses.

Were these not blood sacrifices offered to the devil?

Author's note: But were not similar atrocities in the Middle Ages regarded by the Inquisition as works pleasing to God?
Was that not devil worship?

Consider that today, as always, there have been people who not only enjoyed describing or reading about such atrocities, but who revelled in the death cries and torments of those tortured to death.

One may want to or be able to excuse this with a diagnosis of "mass delusion", but when murder is committed deliberately for psychological release, as happens in "black masses", then there is no excuse.

The "Black Mass" consists of a "sacred act" that in most cases resembles the Catholic Mass with reversed signs and symbols. It is celebrated in honour of the devil, and its followers consider themselves to be satanic Gnostics.

They derive the word GNOSIS from the following Latin sentence, with each letter forming the beginning of a word:
Gnostici noscuntur omnem scientiam in Satana! In English: The Gnostics recognise all knowledge in Satan.

The ritual of a black mass is, in short, as follows:

Amidst shameless incantations, a small child is slaughtered on an altar represented by a naked woman, within a circle drawn on the floor and surrounded by black candles. The collected blood is mixed with the semen of the officiating devil priest and, accompanied by obscene depictions and invocations of the devil, the Satanic Mass is read from a genuine, consecrated, deliberately defiled missal.

accompanied by obscene depictions and invocations of the devil. (See Mag. Letter No. 7 "Satanic Magic".

But it is not always necessary to serve the devil in this way. It is said of Pope Alexander VI, the Borgia, that he went into his treasury and the sight of the glittering gold and precious stones aroused a hellish lust in him, so that he relieved himself of his seed through onanism over his treasures, which he poured out over the gold and precious stones.

It must be added here that it is a Jewish initiation secret that the seed shed millions of times, combined with the desire for earthly wealth, mysteriously increases money and property, which is why many Kabbalistic Jews, when lying with their wives, expressed the firm desire for the increase of their wealth at the moment of ejaculation.

The power of divine procreation, originating from the luminous heights of primordial being, is consciously abused here for selfish purposes, or rather, turned into the opposite of its character.

Human beings have free will; this can lead them back to the light or into the darkness of matter. Human beings already have enough suffering to bear here on earth without consciously burdening themselves even more.

So, despite these rather gloomy remarks, let us end this section with the comforting conclusion from Goethe's Faust:

"Whoever strives with all their might, We can redeem them!"

After all that has been said, it is the person themselves that matters, never outward appearances or external circumstances. What human beings take with them when they depart from the earth are the experiences they have acquired, which are also the only thing that the earth has given us. This makes every earthly life extremely valuable, as it individualises human beings so that, laden with experiences, they can return home to the Father, to the kingdom of light, to the ecclesia mystica et occulta, to the mysterious, hidden community. One must ask oneself whether, according to the general

law: As above, so below, this hidden church is not somehow also reflected here on earth.

This question can probably be answered in the affirmative, for have we not always heard something about a GNOSTICA ECCLESIA CATHOLICA (ecclesia mystica et occulta)?

And which people might be counted among them? Here, too, an answer can be given:

- 1.) the very few true Gnostics (Pneumaticoi).
- 2.) the mystery societies of the world striving for light and truth.
- 3.) All striving individuals, as well as children up to the age of 7.
- 4.) All true priests of all religious communities.
- 5.) All truly reconnected (re-ligio) serious artists.

These five categories, whose existence is a fact, constitute the "community of the knowing".

No one can be admitted, no one excluded; one's own behaviour determines this.

No one can therefore be denied the right to consider themselves a member of the hidden community of the knowing in the sense of a Gnostic worldview, provided they understand the explanations briefly outlined in this essay on Gnosis.

Even if they were only at the lowest level of a seeker of light and truth, they would still have a share in the

GNOSTICA ECCLESIA CATHOLICA
(ecclesia mystica et occulta)

the universal church of the enlightened – the mysterious and hidden church.

Editor's note:

This work, which is very valuable in terms of content, attempts to enlighten the neophyte brother about the entire Gnostic tradition. However, it should not be forgotten that when delving deeper into the secrets of

Gnosis, an important distinction must be made from the outset. Christian Gnosis differs fundamentally from pre-Christian Gnosis!

If one leaves aside the ethics of a Christian worldview, the Christian concept of God, and the recognition of Jesus Christ as the Son of God and Saviour of the world, one arrives at the hidden mysteries of ancient Gnosticism, as preserved in its purest form by the "Order of the Knights Templar" as a tradition and spiritual heritage of the ancient Gnostic cultures.

Since Christianity is obviously heading for its demise in the current Uranian Age of Aquarius, despite attempts to adapt to the new cosmic impulse, the mission of Jesus Christ can be considered a failure, and thus the theses of Christian Gnosticism lose their value.

Rather, it is necessary to initiate a reconstruction of the ancient pre-Christian Gnosis, which will not be an easy task, because the true ancient Gnostic wisdom is almost obscured by the jumble of false or erroneous traditions.

Nevertheless, most of Fra. Amenophis's commendable work also points to viable paths into ancient Gnosticism.

Further explanations and similar topics are planned for publication in the near future.

In the Gradus Pentagrammatus of the Lodge, Gnostic secret knowledge is taught, some of which also belongs to the hidden wisdom of the "O.T.O.".

See study booklet July 1954:

Therion: "The Gnostic Catholic Mass"

" December 1954:

Amenophis: "The Gnostica Ecclesia Catholica".

Special issue no. 1:

"The Sexual Mystery of the Gnostic-Catholic Mass
of the O.T.O."

"

" 2:

"The astrological aspect signs as secret symbolism
for coitus positions".

Further relevant literature on Gnosticism that can be recommended includes:

A MOON MASS OF THE O. T. O.

In the east, the veiled Queen of Heaven sits on her throne.

The other altar, on which there is a crystal ball, is black. The priest in a blue robe with the sun disc enters. He must not have participated in any sacrament.

He washes his hands and lips, saying:

(Latin) "By the symbol of water, by the blood of the moon goddess,

make me pure!"

He strides to the altar, raises the crystal and says:

"By the sphere of the moon, enlighten me!" He then invokes Luna in a

dance with the chant:

"Circle through the caves of matter" or with another suitable invocation.

At the end of his ecstasy, he lifts the veil of the goddess and drinks from the sacrament.

The prayer: (Latin)

May the life forces I have taken into myself with this menstruo stand by me. All power connects with my inner being, so that the highest sacrament may be accomplished in the mystical sense: to the glory of the name of the pure, infallible goddess, the virgin Artemis - Isis

- Nuit.

SECRETARIAT:

Decree of the Grand Master of Germany - Orient Berlin.

The conditions that must be fulfilled in order to obtain and confer the "Gradus solis" of the Lodge are announced below.

1. This degree may only be conferred by the Grand Master in Orient Berlin.
Personal acquaintance is therefore essential.

2. Six years of membership in the lodge is a prerequisite.

3. The brother must have already been conferred the dignity of a Frater.

4. The Gradus-solis is a master's degree; therefore, the brother must already possess the Gradus-Merkuri and have completed a fundamental study of the secret sciences.

5. On the day of his appointment, he must give a lecture or an occult-scientific presentation at the Lodge in Berlin Orient. He is free to choose the topic, but it must be submitted to the secretariat for approval three weeks in advance.

6. The brother may not belong to any other lodge or relevant society. Exceptions to this require the approval of the Grand Master.

7. The Gradus Solis entitles the holder to preside over a forecourt with the title of Forecourt Master. The assignment and appointment for this is made by the Grand Lodge.

8. Unconditional loyalty to the Lodge is required, as well as immunity to any inhibitions on the part of family, spouse, profession, friends, etc., should these arise.

9. A brother may only belong to a particular political party with the permission of the Grand Master.

10. He has a duty to groom a successor within the next few years, whom he will mentor spiritually and who

can then later be proposed to the Grand Master as his successor.

11. A brother may not leave the lodge during his lifetime. In a will deposited with a notary, he must ensure that his so-called spiritual legacy, such as his entire library, his manuscripts, all of his listed magical utensils, all cult objects, the lodge ring and lodge clothing, all correspondence with the lodge, etc., are handed over to the lodge as an inheritance. A notarised copy of the will must be handed over to the Grand Lodge.

He must also arrange and ensure that his death is immediately reported by telegram to the nearest lodge or directly to the Grand Lodge so that, if necessary, a funeral ritual can be performed by a member of the lodge. His surviving dependants must be instructed to allow this ceremony to take place. They may attend if they wish.

Further assets may be bequeathed to the Lodge at his discretion.

12. The brother must take a solemn oath upon being conferred the degree of Solis, which must be signed by him in writing.

The text of this oath will be sent to him in advance when he applies for this degree.

13. The knowledge acquired to date must be demonstrated by giving three lectures within a lodge orientation or by submitting three occult-scientific essays to the lodge secretariat for publication no later than within the fifth year of membership.

14. The brother must stand on the ground of pre-Christian Gnosticism or the pre-Socratics in the esoteric and mystical sense of his knowledge and must have studied and recognise the law of "Thelema" in the sense of the Lodge and according to its wisdom.

15. The brother must be aware that a breach of the oath taken will result in severe magical punishment, which will plunge him into the abyss through his own fault.

In particularly difficult cases, the holder of the Gradus-solis may receive a temporary dispensation from the Grand Master so that he may overcome any difficulties that may arise outside the Lodge.

Explanations:

Re 11. Here he may stipulate in his will that he be buried in his lodge clothing, including any lodge jewellery and the lodge ring. He may decide for himself whether he wishes to be buried or cremated. In the spirit of a stronger magical connection with the lodge, according to his
In the event of death, burial is preferable!

Re 13. These lectures or essays may also have been completed at an earlier stage during lodge membership. The authorship of one or more books published in print may also be accepted as a substitute. Subject to reservation, previously published relevant literary works may also be taken into consideration.

Further detailed information and explanations are available to serious applicants for this degree upon request from the lodge secretariat.

3. MINUTES

of the meeting of the Orient Hamburg

District of Northern Germany of the Lodge "Fraternitas Saturni" on the day of the solstice 0° Capricorn.

The brothers and sisters of the forecast joined in ritual solemnity with the foreign brothers and sisters in the magical force field of Saturn and sent them good thoughts.

The Master of the Forecourt, HERMANIUS, spoke on the topic:

The lecture was followed by a discussion, in which the aspect of love and the newly adopted love ritual were discussed, with particular reference to booklets 62 - 66.

It was noted with satisfaction and joy how this deliberate aspect of love has had a beneficial effect on the affairs of the Lodge and on a personal level.

The Master of Ceremonies:
Fra. Hermanius

CORRECTION

Antiquarian bookshop:

The price of the new divining rod offered in the September 1956 issue is incorrectly stated as only DM 15. However, it costs DM 25 when custom-made by a jeweller and specialist, taking into account magical aspects of the manufacturing process (moon phase, planetary constellation, etc.).

72. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: 'Fraternitas Saturni' – Orient Berlin".

Meeting of the Forecourt on the day of the sun's position at 19 degrees Capricorn in 1957.

Do what thou wilt! — That is the whole of the Law! — There is no law beyond Do what thou wilt! — And the word of the Law is:

"Thelema"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent good, harmonious thought forces in the magical force field of Saturn:

Fra. Akademos Magu Pneumatikos	Brother Rudolfo	Br. Nikolay
Sis. Amenophis	Brother Hertoro	Brother Maximilius
Fra. Apollonius	Brother Liberius	Brother Paulus
Sister Dion	Brother Heinrich	-----
Sister Ebro	Brother Samana	
Sister Eichhart	Brother Johannes	Sister Wilja
Sister Erasmus	Brother Michael	Sister Gerlinde
Sister Erus	Brother Reinhart	Sister Luminata
Sister Friedrich	Brother Balsamo	Sr. Rosemarie
Sister Giovanni	Brother Peterius	Sister Maria
Sister Han Rulsow Yin	Brother Benedict	Sr. Sophia
Sister Hermanius	Brother Sergius	Sister Marta-Helene
Sister Hilarius	Brother Gradarius	Sister Echeziela
Sister Inuestus	Brother Fabian	Sister Theresia
Sister Joachim	Brother Lysaninas	-----
Sister Karolus	Brother Latentus	
Fra. Kaplarius	Bro. Radarius	The brothers in the mental sphere
Fra. Kosmophil	Bro. Fried	were remembered:
Fra. Marius	Br. Karol	
Sister Marpa	Bro. Alexis	Sister Francis
Sr. Martini	Brother Sirato	Ms Panaton
Fra. Masterius	Brother Dominicus	Brother Uparcio
Brother Medardus	Brother Emilius	Brother Nadirius
Fra. Merlin	Brother Raimund	-----
Fra. Protagoras	Brother Angelius	

Fra. Prozogood	Brother Leo	Newly admitted
Fra. Ramananda	Bro. Ana-Raja	were:
Sister Reno	Brother Gerhard	Brother Florian
Sr. Saturnius	Brother Lothar	Sister Flita
Sister Sigur	Brother Oedur	Orient Berlin.
Sister Theoderich	Brother Noah	
Fra. Theobald	Brother Aquarius	
Sister Valecsens	Brother Probandus	
Sister Wilhelm	Brother Rotat Mundus	

The demon of Saturn was handed over to Fra. Alexander for breach of loyalty, to be cast into the abyss.

Br. Lucifer and Sister Alma were duly dismissed from the Lodge.

Ritual and organisational matters were discussed.

Love is the law!

Love under will!

Merciless love

PAPERS FOR APPLICABLE OCCULT LIFE ART

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THE INFLUX OF THE NEW AGE

by Gregor A. Gregorius

DREAM LIFE, DREAM SYMBOLISM AND PSYCHOANALYSIS

by Gregor A. Gregorius

THE COLOURS OF THE HUMAN AURA

by Fra. Wilhelm

MARCH 1957

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THE INFLUXUS OF THE NEW AGE

by Gregor A. Gregorius.

Much has been written in the relevant literature and also in the study booklets of the Lodge about the noticeable influence of the new coming age of Aquarius, at the beginning of which we now stand. It is striking how few people are aware of this fact. One need only follow current events with open eyes to immediately see the tremendous new reversals that are now taking place in all areas of human life.

The cosmic influence of the zodiac sign Aquarius is transformed by the planet Uranus, whose inner structure and cosmic high tension have a revolutionary effect in all areas through sudden changes that occur and take place.

Astrologically, this fact has long been confirmed and is always taken into account.

Uranus is always a highly polarised, energetic tension factor of the first degree.

The chaos that is now evident everywhere therefore has its primary cause in the clash of the two world ages and was foreseen long ago. The Age of Pisces, now coming to an end, with its Jupiter-like Neptunian structure, was the impetus for strong religious currents in humanity, which found their expression above all in the flourishing of Christianity. But the closer the Age of Pisces came to its end, the more intense became the influence of the planet Neptune, which is considered the co-ruler of this sign. As a result, pure Christian teaching increasingly drifted into mystically vague, purely Neptunian realms, became spiritually diluted and abused, and was thus doomed to decline. The many religiously based heresies of recent times have their cosmic origin here. Christian-inspired revelatory spiritualism, the exaggerated teachings of theosophical worldviews, the so-called Christian Rosicrucianism, the Bible Students, the entire sectarian

, the Lorber followers, the faith healers, even the abstract dogmas of Catholicism, are all consequences of this Neptune influence. In political astrology, Neptune is considered the bearer of the communist idea and is thus the root cause of the communism that is so prevalent today.

All of these are final manifestations of the Age of Pisces and will logically fall prey to the ever-increasing Uranian influence of destruction. The further the Age of Aquarius progresses, the more obvious this process will become. One degree of the sign covers 70 years. The orb of the Pisces sign extends to the 5th degree of Aquarius. Therefore, we must expect a period of approximately 350 years in which chaotic conditions will more or less persist. On the other hand, we must also calculate the orb of the Aquarius sign as 5 degrees in circumference, i.e. going back 350 years. This Uranian influence made itself unmistakably felt in the French Revolution. Here, the new age was already casting its shadow ahead.

In the future, the Age of Aquarius will crystallise more and more and lead humanity to undreamt-of heights of spiritual development.

In esoteric circles, there has long been talk of a steadily unfolding renaissance of the ancient Atlantean culture. When one considers the new architectural image of the large cities of Central and North America, the increasingly apparent changes and bold construction methods in the cities of Europe, it is difficult to dismiss this thesis.

It is not without reason that the new age is referred to as the atomic age, for the new science of nuclear fission, the development of aviation, ideas about space travel, etc., all belong to Uranian influences.

This Uranian transformation is already underway in all areas of art, painting, music and dance.

The older brothers of the Lodge have long been aware of this evolution and were forced to logically establish precise spiritual guidelines for further development

and organisational structure of the Lodge, which must be followed in the near future.

Despite Uranus, the demiurge Saturn is the main ruler in the new emerging age. However, under his influence, we can expect a much more relaxed Saturnian influence with a completely different spiritual orientation. Without question, the joint harmony with Uranus will contribute to this. However, since it is not yet possible to foresee the extent to which this structural change of Saturn will affect the Uranian influence, the only viable path for the Lodge at present is that of strict centralisation. Liberation from all the outdated ballast of the previously dominant religiosity of the Age of Pisces, the Christian mysticism of the past, the associated ethics and entire worldview; in other words, the creation of a purely Saturnian basis in a receptive, initially wait-and-see attitude.

This clear insight is expected of every brother as knowledge and a requirement of the times. Be open and receptive to the influx of this Uranian revolutionary turning point! Understand the new ideas, but examine them with a clear eye so as not to sink into the prevailing chaos. The process of fermentation will continue for a long time to come. However, those who do not abandon the solid Saturnian foundation will find the outcome of this process of reversal to be of great spiritual benefit.

Therefore, any rejection of brothers and sisters who have not proven themselves to be useful building materials for the Saturnian temple construction is to be welcomed in the spirit of the new spiritual guidelines of the Lodge and does not weaken their magical power according to the laws of magic.

Centralisation creates hardness. Hardness creates strength. Strength creates power. Power creates might and success. The nature of Saturn itself suggests that this goal will have less of an effect in the material sense and will instead primarily benefit the magical and spiritual power of the Lodge. It will always be the bearer of the highest or deepest insights, immune to Neptunian suggestions, open to intuitively received Uranian ideas and influences, uninfluenced, unassailable, untouchable like a rock in a murky, chaotic environment, for Lucifer, the light bearer, holds the shining torch of light high and leads all who truly seek

to a divine knowledge that has nothing to do with the usual concepts of good and evil, fear and humility.

The guide to this high development of personality is the Thelemic law: Do what thou wilt! And the word of the law is: "Thelema" – the holy will.

The Lodge exists to help us attain this goal of conscious spiritual training. For each individual, the benefit will perhaps only become apparent in their next incarnation, when they can be used by the Great Architect of All Worlds as a well-cut stone in the great temple building of Aquarius.

May the demiurge Saturn, the guardian of the threshold, the lord of karma,
help us all to achieve this.

SATURN

If Saturn were only a devilishly sneering grimace of misfortune, how could people correspond to it in their conduct of destiny! But does experience not teach us the opposite? Are there not, among the people who correspond to it, those who are worthy of veneration, and do they not all bear a trait that cannot be overlooked, even if it has nothing to do with beauty, but rather with gravitas and seriousness? It goes without saying that the division within him is even harder, that his dual nature also causes a particularly sharp separation into two types among the people who correspond to him, and likewise that it is particularly difficult to approach or fulfil his spiritual depth, to solve the task that is his highest, to break with borrowed appearances and to put on his own light as a guide for those who follow, who struggle, who seek, on the path to the redeeming task of the self in an eternal central self, in God.

From: Fritz Werle:
"Dass All und die Lebenslinie"
O.-W. Barth-Verlag, Munich-Planegg

DREAM LIFE, DREAM SYMBOLISM AND PSYCHOANALYSIS

by Gregor A. Gregorius.

The topic we have set ourselves today is not only interesting, but also encompasses one of the greatest problems of human life, which has still not been completely solved. Throughout the centuries, indeed millennia, humanity has been preoccupied with the dream life, and yet this thick veil that shrouds the mystery of the night for us humans has still not been lifted, despite all the research and efforts that have been made.

We still do not know what human dream life actually is, and even exact scientists cannot give us clear and completely satisfactory information.

Science says: "After a person falls asleep, most of the brain functions are either completely shut down or the human will loses control over the functioning of the relevant parts of the brain.

Due to this lack of control, human thinking during sleep goes its own way, so to speak. The parts of the brain are supplied with blood irregularly and without inhibition by impulses of the will, and this results in confusion in the brain functions, which in turn produces the confusion of dream life.

This explanation is scientifically correct, but it is not satisfactory. We know, for example, that every muscle movement is primarily caused by a predetermined thought in the brain, i.e. it is only a reflection of the thought process in the brain. However, we often move entire muscle groups and limbs in our sleep as a result of vivid dreaming, completely without our will. It is therefore evident that the will of the human being is the primary factor that sets his entire brain activity in motion. But even that is not entirely true, because behind the will there are again primary causes that trigger this process of will. On the other hand, there is sufficient evidence

of the body that are performed unconsciously without any volitional impulses, in which the will is therefore not the primary cause.

For example, when we feel hungry, our stomach muscles contract, which can intensify to the point of pain. Here, the will is not the primary cause.

Nor is it the primary cause when we feel fear or anxiety; rather, the muscles of the body react to external stimuli.

On the other hand, our eyes are the mediators for receiving information from our environment, which is transmitted to the brain via the optic nerve, where it is transformed into a volitional impulse, thereby causing the intended movement.

We therefore distinguish between conscious and unconscious impulses of our bodily functions, which, in a sense, set the brain's motors in motion.

Now, it is generally said that man should be master of his will, and there is talk of will training, thought training, will training, energy training, but all this is only a striving towards the desired goal of man, especially spiritual man, to become master of himself.

But all these endeavours are relative in their ultimate goal, because psychologically speaking, we are neither the masters of our soul and spirit, nor, psychologically speaking, the masters of our body.

We do not even know exactly what the actual self of a human being means and represents. Some speak of the spirit, some of the soul of a human being or of the ego , the actual spiritual self according to Indian teachings, of which the soul and its spiritual state are in turn only a reflection, an expression of its state. In any case, we know that the human spirit takes paths in dreams and in the state of sleep that we cannot control at will.

This fact is certain, although, as we have heard, we cannot scientifically prove it in the true sense of the word.

But this fact has always astonished humanity; indeed, it instils a certain fear and anxiety in people, so that humanity, as I said, has always been preoccupied with unravelling the mystery of dream life.

Since science has been unable to provide a plausible and satisfactory explanation, the general public tends to pursue its own path when it comes to these occult, mysterious and unexplained questions and, unfortunately, as always, falls into abstract thinking, fortune-telling and dream interpretation of the worst kind.

It is therefore also the purpose of my essay to take a clear stand against dream interpretation and dream divination, at least insofar as the popularisation of this fringe science, as we can safely call it, is prevalent among the general public. Countless dream books are widely available to the general public. There are dream books with the following titles, all of which I have held in my hands and which I would like to mention to you for the sake of originality.

The Ancient Persian Dream Book, the Ancient Babylonian Dream Book, the Great Egyptian Dream Book, the Indian Dream Book, the Dream Book of Queen Sheba, the Solomonic Dream Book, the Dream Book of the Fortune Teller Lenormand, the True Gypsy Dream Book, etc.

In terms of content, these dream books are almost all the same, but strangely enough, they all differ in their interpretations of dreams. Only the external presentation is intended to deceive with bombastic words, and I can tell you today that not a single one of these dream books can be traced back to any genuine ancient origin; the titles are merely incentives and lures.

One wonders how these books arrive at their interpretations, and this brings us to the area we want to discuss today, namely the area of subconscious fear complexes, so-called repression complexes, and desire complexes, which psychoanalysis attempts to clarify.

In every human life, for example, there are certain things that cause fear and disgust in sensitive people. For example, many women have an aversion to spiders, mice, rats and snakes. On the other hand, there are things that evoke

evoke particularly harmonious desires in people. These may include, for example, the sight of a rose or a lily, or, for materialistic natures, a tasty dish, or, for sensual natures, any idea that touches the senses, and countless other things besides.

The interpretation of dreams in these books therefore uses this human, mental and emotional reaction to these things in a certain correspondence in its interpretation.

Thus, seeing a spider means misfortune, seeing a snake means falsehood, seeing mice and rats means intrigue, and and theft.

Or, on the other hand, seeing a red rose means love better

life, the sight of money, wealth and to expect profit and what are now thousands of such correspondences, which have been compiled quite systematically and mostly involuntarily and have been repeated over and over again over the centuries.

It should now be clear to you how these things came about and that they have no real fulfilment value, but are only a response to the relevant imagination in the desire, soul or sensory life of human beings in the correspondence. Countless examples could be cited here.

But because, given the enormous diversity of these interpretations, there are naturally often hits, popular belief clings to these dream books just as firmly as it does to fortune-telling and card-reading.

We can therefore say that the human mind and imagination can relate everything to dream life and logically give everything and every object a symbolic character, so that we can speak in a broad sense of so-called dream symbolism.

The interpretation goes much further in the symbolic interpretation of dreams, going beyond the meaning of individual objects and things and relating them to a sequence of events.

For example, seeing an old man in a dream is interpreted as meaning the imminent death of one's father, if he is not already dead, or meeting an older person who will then bring misfortune. If the man seen in the dream is gaunt and pale-faced and looks intently at the dreamer, he is often described as a messenger of death. The dream object thus symbolises various interconnected and related possibilities of events, which, as already mentioned, can be traced back to the fear complex in this case.

People often dream that they are being pursued. These are all manifestations of fear complexes. Things that people like to avoid in everyday life by planning their day precisely, such as being late for work, arriving on time for an appointment, etc., which require a certain amount of willpower to adhere to, are preferably eliminated in a negative sense in dream life, because this willpower is lacking and the so-called pendulum swing to the opposite side occurs in experience.

Science has also found that many dreams are a consequence of organic causes. For example, excessive overload of the stomach, intestines and bladder not only causes restless sleep, but also corresponding irritating dreams that are causally related to the overload of the organs.

On the other hand, noises during the night are often the primary cause of dream experiences, as has often been observed.

Sensory stimulation, especially of the hearing from outside, such as the regular knocking of a window shutter in the wind, causes the sleeper to dream of shots, and falling water drops have a similar effect. This results in so-called hallucinations, which produce dreams related to hearing. Here, the cause lies in external impressions.

If a person has been preoccupied with something during the day, whether at work or in their family life, that has somehow greatly agitated them, these events, albeit often distorted and improbable, find their continuation

in dreams.

Here, dreams lie within the inner life and are thus a reflection of the soul.

But what all these dreams have in common is that they rarely unfold clearly, but appear distorted, jumbled up and often unrelated. As already mentioned, this can be explained by the irregular blood supply to individual parts of the brain and cells.

There are scientists who claim that every single thought, figuratively speaking, is engraved in a brain cell and remains latently anchored there in the overall memory structure for a long time, until the cell dies. If this cellular organism is put back into function by blood circulation or even just by a nervous vibration, the thought reappears.

This explanation seems plausible and explains the entire cognitive and memory capacity of humans. If this is really the case, then logically it also explains the confusion of dream images.

However, the more correct hypothesis is probably that it is less a matter of blood flow to the brain areas and more a matter of nervous fluctuation of the brain cells caused by a radiation force of the brain that is still unknown to us, which is generated in the brain itself and is probably also the primary cause of human thinking power.

It has been observed that dreams of seemingly infinite duration have taken place in the space of only half a minute, which can only be explained by an electromagnetic process of tremendous vibrational activity and speed, which we can hardly imagine, and which must far exceed sound and light waves in its wave vibrations.

People are predestined in very different ways for this brain radiation capacity, as we want to call it. We also speak here of a brain sensitivity that is characteristic of some people, who therefore have a very vivid dream capacity, while on the other hand there are people who do not dream at all.

It is interesting to note that dreams can also be induced artificially, as numerous experiments have proven and as you can try for yourself. To do this, the human sense of smell, like all other senses, can be used as a factor in the creation of dreams.

The strongest factor in generating dreams is the sexual sense, which I will discuss later, as well as the sense of smell, which is closely related to the human sexual sense. This science of sexual dream influence is called oesphresology. The sense of smell is, in a sense, a mediator to the dream world.

For example, if you go to a concert and listen to a piece of music that you particularly enjoy, and while listening to it, hold a handkerchief soaked in a fragrance that you like in front of your mouth and nose and inhale it for a long time, thus combining your auditory perception with your olfactory perception, bringing both to the same denominator, you will usually find that, after days or even weeks, you can often recall parts of the piece of music you heard in your dreams if you place a handkerchief soaked in the same fragrance on your pillow while you sleep.

Numerous variable test series have been carried out here, which have led to great success. Entire test series can be set up, and it is clear that you can dream of a specific person if you use an object, say a piece of clothing, belonging to that person, which is imbued with their specific scent.

In this way, the beloved can dream of her lover. It is possible to influence dreams precisely through many repetitions and variations.

There are also ways of influencing dreams on a purely occult basis, but I do not wish to discuss these further here, as they belong to the purely magical-occult realm, to a knowledge that must be withheld from the general public. There is also dream influence through remote hypnosis, through remote magnetic practices, through purely magical experiments that are only known in initiated lodge circles and circles, whose knowledge, however, leads even further into the border areas.

One can now speak of a classification of dream life.

There are 1.) the so-called causal dreams, which include all the dreams I spoke about today, such as: organically induced dreams, dreams caused by external stimuli, dreams caused by lingering states of excitement, etc., all of which have naturally explainable causes.

Category 2) are the so-called wish or complex dreams, which I also explained to you today. In other words, all dreams that are related to an unintentional complex solution, regardless of their nature, are anxiety complexes, erotic wish complexes or other desire complexes.

Category 3) are the so-called deep sleep dreams. Here, dream phenomena occur that cannot be interpreted, because here we must classify the so-called memory dreams. There are people who remember events in their dreams that had completely disappeared from their daytime consciousness, i.e. their brain cells once absorbed impressions that they do not voluntarily reproduce in their daytime consciousness, but which are brought out of the subconscious during sleep, as it were. These memory dreams are incredibly variable; here, people can relive entire events that have long since disappeared from their memory and that lie far, far back in time, things from their childhood. The occult science, which is based on a R e = I n k a r - n a t i o n , asserts that even events from previous lives reappear in dream consciousness.

Category 4) are the so-called premonitory dreams, which are also very diverse, in which particularly sensitive people have a

foresight of an event that later comes true.

Here, dream research once again touches on an occult area, namely clairvoyance, a foresight into the future that occurs often enough even in the waking state, so that it cannot be scientifically disputed, even if it cannot yet be explained.

There are people who have second sight, but there are many more who perceive this clairvoyance as dream foresight.

It is interesting to note that here again, two different categories must be distinguished: dream foresight with symbolic imagery and dream foresight of an event that actually takes place later.

Example: A person dreams that they see a funeral procession in front of a house. This dream can be interpreted symbolically to mean that a death will occur in this house in the foreseeable future, without the funeral procession seen in the dream actually appearing in its physical form. The same symbol in the dream can also be represented by a woman dressed in black, a black horse or a black dog in front of the house. On the other hand, there are also often cases in which the dream seen comes true in every detail, but this is rarer, although it has been attested to often enough. This is referred to as a person's second sight.

Category 5)

are the so-called nightmare dreams or demonic dreams.

Here, the people affected are very often tormented by nightmares of the worst kind. Dreams in which an apparition, a ghost or a demonic monster enters the room, lies down or sits on the person concerned and oppresses or frightens them to such an extent that the dreamer wakes up bathed in sweat and is unable to move.

able to move. To what extent these hallucinations arise from human imagination and perception cannot be clarified here, for we are once again touching on an occult area in which the occult sciences consider the existence of such beings, which they refer to as astral demons, to be proven, i.e. as the actual occurrence of a repercussion with such existing entities.

There are other categories of dream visions that can be compulsively evoked through conjuring practices, with or without the will of the dreamer concerned. These are the so-called imaginative dreams dreams, i.e. dreams created by the power of imagination or brought about by purely magical means, either through one's own imagination or with the help of second and third parties.

The so-called meditative dreams also belong to this category dreams, which are caused by deep meditative contemplation.

It is always a matter of crossing the boundary of daytime consciousness and entering the realm of night-time consciousness, and, as I have already said, there is still a veil of darkness surrounding the inquiring human mind, and neither reason nor will are sufficient to explain these mysterious things.

I have already mentioned that the science of psychoanalysis, of self-exploration, of one's own psyche, has been taught by various scientists in recent decades, with the Viennese professor Freud and Professor Adler have been particularly influential.

Freud attributed the entire dream life to the sexual complexes formed in humans and claimed in his theory on this subject that ordinary mortals suffer not only from a suppressed desire life due to the restrictions of everyday life, but also from the non-fulfilment of their sexual urges or sexual life. Freud attributes just as strong an effect and significance to sexual desire as hunger and thirst do in some respects.

Through law and morality, through ethics and habit, through customs and family, through social tradition, through blood ties, through the individual's mental and emotional development, by differences in character, by age differences, by sexual impotence and by all the other factors that can be named, inhibitions are imposed on people that prevent them from living out their natural sexual urges.

We cannot examine here the extent to which these inhibitions are justified, but only accept them as a fact.

This suppression of sexual desires and longings in people's thoughts and emotional lives gives rise to so-called complexes, which are accumulations of unfulfilled desires that, from a medical point of view, can become so strong that they not only lead to sexual disorders, but are even the cause of disorders in the function of the endocrine glands, and even to purely organic diseases. Some can also lead to insanity and mental disorders.

Violent resolution of such complexes can cause people to commit acts that are considered crimes. The so-called splitting phenomena of the human psyche, the dual nature of a person's soul, can be explained in this way.

Anyone interested in this must study psychoanalysis, which is an interesting, albeit difficult, subject in itself, but one that is recognised as an exact science. One of the most famous psychoanalysts is Professor C.G. Jung in Zurich.

In his dream analysis, Freud relates all human dreams to these sexual complexes and gives all dream symbols a corresponding interpretation. He speaks of the fulfilment of desires in dreams. This interpretation of dreams often seems abstract, but it is logical in a psychoanalytical sense.

Freud claims that all dream images are merely symbols for sexual organs and sexual processes. He says that dreams, when explained psychoanalytically and traced back to sexual repression

, are a warning sign or an indication of certain sensual repression in a person's own life that needs to be resolved.

Simply talking openly about these things, as happens in psychoanalytic treatment, can resolve these complexes, freeing the inner psychological pressure, so to speak, and thus putting an end to these often quite tormenting dreams.

It is also interesting that the formation of such complexes can often be traced back to early childhood and that the psychoanalyst often has to research extensively and go far back in the life of the person concerned before finding the primary cause of the complex.

An important exercise is the attempt to bring memories of previous incarnations from the subconscious to the conscious mind through meditative contemplation, which can generate a related dream experience.

All experiences from previous existences are also imprinted in the deepest layer of the human ego and only need to be reactivated by brain waves based on impulses of will. With increasing maturity in a purely esoteric sense, i.e. on the basis of an in-depth and continuous systematic study of the secret sciences, a noticeable and steadily increasing sensitivity arises, which is similar to mediumship and makes one particularly predestined for recollections in the realm of dream experiences.

It has been found that very often the basis, the connecting point to previous incarnations, is the physical death that occurred in a previous earthly life, especially if it was a violent death. This hour or minute of death is thus most strongly imprinted on the brain and forms the bridge to the next life in the memory of the subconscious. This hypothesis naturally presupposes the assumption of the immortality of the human ego, the fact of reincarnation. Other important events or strong life impressions can also form these connecting lines. This is how esotericists explain the close connection between one person in this life and another person through a connection in a previous incarnation.

earlier incarnation. Thus, a loving connection in the present may correspond to or be the continuation of a deep love or marriage in earlier centuries. The saying, "Love lasts beyond death!" therefore makes perfect sense. Based on this assumption, one can even assume that numerous human egos belong to a common cycle of development, in which these egos are reincarnated by higher powers into this life plan of the present time for certain periods of time with the same goal in mind, namely the evolution of humanity.

This idea is so grandiose and holds within it tremendous further spiritual conclusions. In esoteric circles, there is talk of a spiritual return of Atlantis now taking place in the Age of Aquarius, a conscious reincarnation of the leading Atlantean egos.

Karma research does not consider this idea as absurd as one might initially assume.

It could explain many otherwise incomprehensible events in the direction of the current culture of human development. The renaissance of Atlantis is taking place before our very eyes. In North America, the melting pot of nations, the new human race is already beginning to form, which will dominate the Age of Aquarius that has now begun.

The ancient Atlantean spiritual impulses are already making themselves felt again in architecture, art, dance, music, etc., so that one would have to be blind to overlook them.

See study booklet September 1951:

Gregorius, "The Atlantis Problem

Peryt Shuo. The spiritual return of Atlantis.

Georg: Lost Cultures.

Donnelly: "Atlantis."

Braghine: Atlantis.

Mereschkowski: The Secret of the West. Steiner, Rudolf: Our Atlantean Ancestors.

Study booklet, February 1954:

Gregorius:

"The Law of Karma. - The Doctrine of Reincarnation."

These remarks were made by the author some time ago in the form of a training lecture and are by no means sufficient to exhaust this difficult subject.

Reference is therefore made to the following supplementary treatises in the study booklets:

Gregorius:	Dream Life as Magical Reality.	December issue 1950.
Gregorius:	The Astral Plane and Its Significance.	April issue 1951
Spiesberger:	The mystery of dreams and their symbolism.	January issue 1954
Giovanni:	The Mystery of Dreams.	November issue 1955
Gregorius.	Dream symbolism and the timing of dreams according to the lunar cycle.	December issue 1954
Gregorius:	The connection with the mental sphere.	June issue 1950
Spiesberger:	Dreams in depth psychology and occultism.	Special brochure.
Jürgens, Heinrich:	Dream retreats.	
Weinfurter:	Mystical Primer (Dream Symbolism).	

The secret scientist who deals with practical magic takes dream life very seriously and regards it as a key to spheres otherwise closed to perception.

There are paths here that lead to the demons of the astral world, but mental states also open our eyes to higher, sublime worlds.

As the wonderful poem says:

"Calderon: Life is a dream."

To die! To sleep! And know nothing,
but that death ends life

and the thousand blows that are our flesh's inheritance. To die - to sleep.

For our life is but a dream, and dreams themselves are but
foam!

"Over there, a path glimmers, silver-bright, like
reflecting water, it leads upwards,

to "nothingness".

THE COLOURS OF THE HUMAN AURA.

Lecture by Fra Wilhelm in the forecourt of the Orient Stuttgart.

My remarks today on the colours of the human aura are not exhaustive, but introductory. It is not possible to cover this topic in more than a cursory manner in a single lecture.

According to esoteric teachings, human beings have seven bodies that are not layered on top of each other, but are interconnected and thus interrelated. Due to their fine, ethereal structure, these fluid bodies interpenetrate and flow through each other. One of these subtle spheres is located within the physical body and, depending on its radiation, outside it. They are constantly in motion, just as our mental and spiritual activities never rest, but are always circling and vibrating. The mental and spiritual radiation that forms a kind of shell or aura around our physical body is called the aura.

This subtle sphere surrounds not only the human organism, but every living being, all plants, metals, stones – especially precious stones – as the pendulum clearly proves. But it is also a well-known fact that cities, places of any kind, homes, shops, etc. possess this fluidum. This fluid could be compared to a piece of red-hot iron or a burning candle. We see bright colours that become weaker, finer, more delicate and finally invisible to our earthly eyes.

As transmitters and receivers, humans have the ability to send out and receive radiation and vibrations. The receiving and transmitting station is the mind, which makes use of the properties and abilities of the aura. In everyday life, people with a strong aura appear more likeable than those with a delicate one. The latter are the reserved, sensitive types.

Every sensitive person feels and senses the good or bad aura of a city, an apartment, a group of people or an individual person and

will feel comfortable or uncomfortable, attracted or repelled, depending on the situation.

We will also understand why spiritually seeking, striving and recognising people avoid all mass gatherings. Here, currents are absorbed and forces are emitted that inhibit us. I believe we all know this unpleasant feeling of being forced into a crowd of people.

The spirit influences the aura; the soul principle vibrates in the aura. Every thought is a spiritual force with a very specific form and colour, which naturally depends on the nature and ethical value of the thought.

The aura is in a constant state of vibration, from bottom to top, i.e. from the feet to the head – the reverse is pathological.

In certain states of mental excitement, such as religious ecstasy, a fluorescent halo can sometimes be seen around the head, which could provide a natural explanation for the "halo of sanctity".

Each hair on the head is an antenna for transmission and reception. Sebum secretion causes the scalp to become insulated. This renders cosmic radiation ineffective and also prevents the loss of the body's own currents.

Our hair consists of Fe, Cu, S, As, Mn, among other things – I am only mentioning the chemical elements that are most important to us here. Like an antenna, it penetrates the insulated scalp. Its root complex is embedded in the skin, specifically in the saltwater-containing lymph vessels, which serve as electrolytes. Here, similar to electrical contacts, are the highly sensitive nerve endings, whose cables lead to the actual nerve centres. In times of anger, excitement or atmospheric tension, excess and harmful bodily electricity is discharged through the hair. Hair charged with similar currents repel each other: the hair stands on end. The tensions caused by this grease and insulate the scalp, so that only the very finest hair tips are able to absorb and receive. Sometimes the atmosphere is electrically charged: then our hair crackles and is attracted to combs with the opposite charge. Imperceptibly, we become charged with the

important atmospheric and cosmic electricity. In the still incomprehensible and complicated reception of cosmic rays, which "remotely" control our bodily functions and influence them within the framework of (limited) free will, hair plays an important role, even if this is neither recognised nor noticed by

"normal" people neither recognise nor pay attention to. Hair also plays a decisive role in the transmission of subtle currents in interpersonal relationships.

What looks and words conceal, a handshake reveals. Our hands also receive and transmit. This is clearly and unambiguously proven by the photographic plate. You can all easily carry out this experiment:

Place a glass plate in front of you with a highly light-sensitive negative on top, with the sensitive layer facing upwards. Place your left hand – connected to the positive pole of an electric battery – on the negative plate, hold the negative pole of the battery with your other hand and leave it to work for two to three minutes in a completely darkened room. The negative is developed as usual and shows you the result of the experiment.

Our physical eyes cannot perceive the aura. Only with increasing spiritual development does the ability to see colours spiritually increase. When attempting to acquire this vision, look at the person opposite you as if you believe you can only see their spine. Provided that the development of your extrasensory organs (chakras) is sufficiently advanced, you will gradually notice the expected results through practice (beware of illusions!).

This ability to see – simultaneously with one's own aura! – can be enhanced through appropriate food choices, washing and rubbing, yoga exercises, mental and spiritual cleansing and purification practices, and so on. However, one must first examine oneself to see whether one has enough self-confidence and fearlessness to be able to bear the monstrosities that manifest themselves, such as seeing the colour of death, etc., in people who are still healthy. It is not for nothing that these secrets have been and continue to be kept secret from the profane.

In our daily lives, we have a wide range of colours, the shades and mixtures of which are also valid in the astral realm. The colour compositions explain the diversity of human beings and also allow conclusions to be drawn about the nature and essence of the person's world of thoughts. The basic colours represent certain specific characters. The clearer the colours, the stronger the corresponding characteristics. Mixtures show conflicts between mind and emotion. Unclear, cloudy thoughts show impure and unclean colours, which actually result from the words chosen or actions taken.

We know that colours are bound to certain wavelengths of radiation and can therefore be measured. Just like the spiritual, everything in matter is constantly in vibrating motion, and the individual phenomena actually differ only in the number and size of the vibrations. The character of a type of light, determined by its frequency of vibration and wavelength, is called colour. Even the most ancient civilisations knew that we can absorb colours. Heliotherapy has gained unconditional recognition in modern medicine, while chromotherapy is still fighting for its right to exist in some quarters. In ancient times, emeralds were used to treat epilepsy, while the Chinese prescribed coloured medicines. Red coral worn around the neck was believed to stop bleeding (e.g. also Genesis 30:37: various types of wood peeled in strips).

The seat of the astral body, which absorbs the colour rays, is not limited to the brain; this fluid body is located in every part of the body, just as every area of the body is divided into colours. Ancient traditions combined with the findings of the latest research and its positive results point to the biological influence of colours.

To invigorate the skin and glandular activity, we use

r e d

light.

Plants grow faster and flowers display more vibrant colours.

The effect on animal breeding is also quite similar.

Blue rays have a calming effect, relieve pain and promote sleep.

Yellow is effective against suppuration, spleen and liver disorders. And the ultraviolet light of the sunlamp has found its way into many homes and radiates healing and invigoration.

In addition to colour, music also belongs to the electromagnetic spectrum of the universe. Colour is music, music is colour. We recognise red music: marches, many operas ("rousing") and even composers radiate their specific red colour: Verdi, Richard Wagner and others.

Blue music has a calming, cooling effect: e.g. Sebastian Bach.

Appetising coffee house music resonates with its relaxing effects in green, and our stomach and spine also fall into the green body zone.

There are also other indications that colours are attributed more than just a shade of colour in popular parlance: e.g. green boy (becoming, growing, budding), blue Monday, blue miracle, black Friday, red rooster on the roof (fire), yellow envy, being green and yellow with anger, etc.

Many people also use smell to recognise and characterise colours.

Our mind receives God's inspiration from the universe, which is conveyed to the physical brain through the soul body. It is an eternal flow of thoughts, a constant back-and-forth radiation of colours, tones and vibrations. In order to be able to receive these cosmic rays, we need, as mentioned at the beginning, a spiritual organ. And it is precisely this that enables us to recognise, feel and see the astral and mental worlds.

The higher we rise above earthly concerns, the easier it becomes for us to achieve the spiritual perception and insight that we so desperately need in order to grasp and understand the colours of the human aura. We cannot force success with our intellect or with positive willpower

... only a quiet but strong longing of our soul brings a positive result.

Physiognomy speaks of the purity and radiance of the skin as the result of pure thoughts. A spiritualised life increases the delicacy and luminosity of the epidermis. And indeed, it resembles a transparent, hidden light that ignites the soul within our body and sends out rays of colour to be received by the beholder. If the rhythm of life gave his appearance balance and confidence, then he represented the highest attainable human perfection.

it represents the highest attainable human perfection. It has an immensely relaxing and calming effect on the environment, its aura emitting violet-golden colours.

Light blue

confirms the idealist and metaphysician. When the inner need for the oddities, wondrous facts and mysteries of spiritualism is accepted with an open heart. When faith exists even without evidence

Dark blue

Uncompromising devotion and dedication to God to the very end.

Green

Inner balance, love and understanding for all creatures.

Fire red

Eternal giving without taking. Love in its highest form. He loves his neighbour as himself – not only according to the letter, but from his innermost conviction.

Crimson

All-love, highest knowledge, justice, prophecy. These are people who are no longer tormented by doubts and problems, nor torn by inner contradictions. Their outlook on life is not the result of logic or exact science, nor of methodical thinking. Here, everything is intuitive knowledge – knowledge – eternal truth.

Yellow

Intellectual thinking, creativity. The direction of thought shows spiritual creative power. Far removed from all material desires.

Yellow-orange

Reason, logic. These logicians are not always pleasant, demanding proof for every assertion.

Blue-brown

Of the religious hypocrite. His unctuous words usually underline his obliging, humble attitude.

Blue-green

resonates with fear and anxiety, the boundless

The oppressiveness of a weak ego gives this frequency its colour in the first place.

Cloudy dark red colours indicate anger and hatred.

Clear brick red is pride, when natural self-respect is the basis.

Cloudy brick red, when pride is paired with stupidity

Dark grey indicates fear, weakness, grief, usually also linked to stomach problems.

Reddish brown, dark brown. The physical appearance of falsehood and cunning; possesses a sallow, withered, flaccid skin.

Dirty dark red is the colour of sensuality as an end in itself, primitive sexual desire without ethical or spiritual elements.

Brownish-yellow colours indicate jealousy, mixed with

red lines one of the lowest character traits: pure egoism as a basic motive.

Brown Selfishness.

A dull, unclear brownish Greed

red:

Vanity shines like reddish-brown varnish.

Black colour without movement, circling, swinging shows malice, wickedness, devilish thoughts.

The eternal nature of the human ego rarely allows people to become perfect. However, we can force or develop our spirit, and then it educates and develops us. Only our mind and physical organism can desire. But we can and should refine the instrument, the body, so that the song of the soul does not become toneless and the rays of colour from the inner fire do not extinguish, but rather the whole wealth of colours, tones and rays can flow uninhibitedly into our environment in harmony and beauty.

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Ostwald : Theory of Colours.

Brown Dr. P. : The astral colours of human beings.

Gregorius : The astral plane and its practical significance for magic.

Leaves for Occult Life Art: April issue 1951.

SECRETARIAT OF THE LODGE.

A small correction is necessary regarding the essay by Fra.Amenophis in the January 1957 issue.

The secret order of the "O.T.O." is not an umbrella organisation of the "Fraternitas Saturni" lodge, but should be regarded as an independent, purely international organisation which, in a sense, stands behind most of the recognised secret scientific lodges without being organisationally connected to them.

In the same way that the Jesuit College has a strong influence on the papacy, the Order of the "O.T.O." has also had a stimulating effect on the real secret lodges for a long time.

The order is not currently operating officially in Germany. Only a few knowledgeable brothers are scattered here and there.

As already mentioned, the secret knowledge of the Order is anchored in the teaching material of our lodge's *Gradus Pentagrammatus*, but it is carefully guarded from the uninitiated.

People come and go, eternally continuing – everything revolves like the sun with its systems towards unimagined distances. Nothing is new and yet always new, the eternally existing embodied in ever new forms.

73. ORGANISATIONAL REPORT

of the "righteous, enlightened, perfect, secret, magical and ritualistic lodge: "Fraternitas Saturni" – Orient Berlin.

Meeting of the forecourt on the day of the sun's position 27 degrees Aquarius 1957.

Do what thou wilt! — That is the whole of the law! — There is no law outside of Do what thou wilt! — And the word of the law is:

"Thelem"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent good, harmonious powers of thought in the magical force field of Saturn:

Fra. Akademos Magu Pneumatikos	Brother Rudolfo	Br. Nikolay
Sis. Amenophis	Brother Hertoro	Brother Maximilius
Fra. Apollonius	Brother Liberius	Brother Paulus
Sister Dion	Brother Heinrich	Brother Florian
Sister Ebro	Brother Samana	-----
Sister Eichhart	Brother Johannes	
Sister Erasmus	Brother Michael	Sister Wilja
Sister Erus	Brother Reinhart	Sister Gerlinde
Sister Friedrich	Brother Balsamo	Sister Luminata
Sister Giovanni	Brother Peterius	Sr. Rosemarie
Sister Han Rulsow Yin	Brother Benediktus	Sister Maria
Sister Hermanius	Brother Sergius	Sister Marta-Helene
Sister Hilarius	Brother Gradarius	Sister Sophia
Sister Inquestus	Brother Fabian	Sr. Echeziela
Sister Joachim	Brother Lysanias	Sister Theresia
Sister Karolus	Brother Latentus	-----
Sister Kaplarius	Brother Radarius	The brothers in the mental sphere were remembered:
Fra. Kosmophil	Br. Fried	
Fra. Marius	Br. Karol	
Sister Marpa	Bro. Alexis	Sister Francis
Sr. Martini	Brother Sirato	Fra. Panaton
Sister Masterius	Brother Dominic	Brother Uparcio
Fra. Medardus	Brother Emilius	Brother Nadirius
Fra. Merlin	Brother Raimund	-----
Fra. Protagoras	Brother Angelius	Newly admitted
Fra. Prozogood	Brother Leo	was:

Fra. Ramananda	Brother Ana-Raja	Brother Friederikus
Sister Reno	Brother Gerhard	-----
Sister Saturnius	Brother Lothar	Br. Sirato received
Fra. Sigur	Brother Oedur	a dispensation until 31 March
Sister Theoderich	Brother Noah	1958.
Fra. Theobald	Bro. Aquarius	
Sister Valecsens	Brother Probandus	-----
Fra. Wilhelm	Brother Rotat Mundus	

In his capacity and dignity as Grand Master for Germany, Master Gregorius announced the official foundation of the Just and Perfect Lodge:

"Fraternitas Saturni" -Orient Berlin. He thereby abolished the previous forecourt character of the Berlin Orient.

The registration of the Lodge in the register of associations was decided and applied for by a notary. The new statutes were approved. An official board of officers for the Lodge was appointed by the Master.

Further reports on the ongoing organisational development will be announced shortly.

Love is the law! – Love under will! – Compassionless love!

4. MINUTES

of the meeting of the Orient Hamburg

District Holstein and Northern Germany of the Lodge "Fraternitas Saturni" on the day of the solstice 28.39 Capricorn.

The brothers and sisters of the forecourt joined together in ritual solemnity with the foreign brothers and sisters in the magical force field of Saturn and sent them good thoughts.

In his lecture, Hermanius, the Master of the Forecourt, concluded his reflections on the Thelemic Law according to Master Therion.

Fra. Prozogood then demonstrated practical magnetic healing based on the Od doctrine and the consciously radiated aspect of love.

The Master of the Forecourt, Fra. Hermanius.

4. MINUTES

of the meeting of the Orient Hamburg

District Holstein and Northern Germany of the Lodge "Fraternitas Saturni" on the day of the sun's position 27° Aquarius.

The brothers and sisters of the forecourt joined in ritual solemnity with the foreign brothers and sisters in the magical force field of Saturn and sent them good thoughts.

The Master of Ceremonies Hermanius spoke on the topic:

"The Worldview of Pythagoras."

The lecture was followed by a discussion, which gave rise to lively questions and debate.

Fra. Hermanius.

AMENDMENT TO THE FINAL SENTENCE

of the last minutes!

In his capacity as Grand Master of the Fraternitas Saturni Lodge, Master Gregor A. Gregorius dissolved the former Berlin Orient and announced the establishment of the "Just and Perfect Lodge Fraternitas Saturni" for Berlin.

The entry in the register of associations was decided and the draft statutes were approved.

The Master appointed the body of officers for the Lodge.

Further reports on the ongoing organisational development of the Lodge will be announced shortly.

Love is the law! - Love under will! - Compassionless love!

Gregor A. Gregorius.

April 1957 (Issue 85)

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THE APOCALYPTIC NUMBER 666

by M. Kahir.

"Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666" (Revelation 13:18).

I.

Among the great prophecies that have emerged from religious circles, none has occupied the human spirit more than the Secret Revelation of John (Apocalypse). As the final building block of Holy Scripture, it stands as the crowning glory of the entire New Testament, which has become the foundation of all Christian confessions. Humanity has long recognised that this revelation of the seer of Patmos is a powerful preview of human evolution. And that the two opposites "the Lamb" (Christ) and "the Beast" (Antichrist) are forces rooted in every single human soul, just as they decisively determine the totality of world events.

Since all earthly events are only the ultimate effect of spiritual concentrations of power, to which every human being as a spiritual being contributes his or her personal field of power, all interpretations of the Revelation, insofar as they refer only to historical events, are already of a secondary nature. Everything finds its counterpart in the earthly realm, but the causes always lie on the supersensible planes. What happens in the world is only the final act of a karmic drama, in which human beings on the spiritual plane voluntarily prepare as directors what they must subsequently carry out as actors in the outer world according to the law. That is why Goethe's words, "Everything transitory is only a parable," are at the same time an indication of where we must seek the cause of all realities.

This insight shows that the mystical images, words and actions of the purely spiritual apocalyptic vision, which are hardly accessible to rational interpretation, primarily refer to major processes of transformation in the human soul world. Only knowledge of the doctrine of correspondences enables us to identify parallels and effects of astral realities in the earthly "signs of the times". However, the last things of Revelation also elude human reason: they cannot be figured out. Only the spirit of inspiration can unlock some of their secrets to earthly human beings through experiential seeing and intuitive recognition. Not only for the verse quoted at the beginning, but for all symbols of Revelation, the sentence "Here wisdom is needed wisdom" (of divine light) and "who insight (introspection) should consider...".

Numerous theologians, spiritual scholars and mystics throughout the Age of Pisces responded to this call to attempt an interpretation of the Apocalypse or parts thereof. The depth of their insight determined the results they achieved. In addition to purely material interpretations, such as questions about the person who could be the Antichrist bearing the number 666, there are many transitions to the realisation that all images symbolically describe not only the inner path of development of humanity as a whole, but also the path of each individual from animal to god-man.

Just as the embryonic development of the unborn child passes through all the main stages in abbreviated form, corresponding to the evolution of the human form from the preliminary stages of the animal kingdom since time immemorial, so too must the inner soul-human purify the animalistic elements from the preliminary stages of its soul elements in terms of development and prepare itself to receive new growth in the spiritual realm. Some do this more quickly, others more hesitantly. That is why millions upon millions of human beings are incarnated who belong to the same or similar stages of development. From a spiritual point of view, they can be divided into certain community groups, which – apart from the astrological twelve zodiac types – is also clearly indicated by the Revelation with its sphinx-like symbolism of "Lion – Bull – Man – Eagle".

As long as man is not born spiritually into a higher understanding, he is subject to the law of spiritual and material , which manifests itself in all creation and in the symbolism of the Tarot letter "V" (right/left) appears so clearly. The urge for height is countered in humans by the pull towards depth. It is no coincidence that the Apocalypse chooses the triple number 666 as the symbol of the beast, the beast-man. Examining this is the subject of today's treatise, which aims to add some new ideas to familiar ones.

II.

First, a brief excursion into numerology, which should provide a useful basis for a deeper understanding of our problem:

N u m b e r (ahd.tal) means part, separation. In this sense, two is the first number because it represents a juxtaposition to one ($1+1 = 2$). If God is unity (1), then the creation that emerged from him is something that has stepped out of God (2). But since God dwells in every work of creation as spirit, this results in a new revealed unity ($1+2 = 3$), which is the "Holy Spirit" as the radiance of God in the infinite universe.

Now the Kabbalists teach three the seven levels for the beings of creation: a spiritual world of ideas, a world of soul life force, and a material world of forms. If they wanted to express the presence of God in all three worlds, they wrote the number of unity three times side by side: 111. (According to Kabbalistic arithmetic, the worlds correspond to recorded circles, today called zeros. They determine the value of a number, with the ones assigned to the spiritual world, the tens to the soul world, and the hundreds to the earthly plane). If the ancient sages wanted to record with a numerical symbol that God is everywhere, also as s c h a f - f e n d e Power reigns, they wrote the number of creation (2) three times side by side: 222. And when they wanted to express that God's ideas and impulses of power are realised in living form in the infinity of forms, they wrote the number of the Holy Spirit (3) three times as well: 333.

However, numbers and letters are only different means of expressing the same principles. Therefore, in the ancient Tarot, the book of wisdom, we find that the numerical value 111 forms the ancient word IAQ = I, or ALEPH, which – as the first letter of the alphabet – symbolises God as unity and origin. From 222 came the word CAWAR, which in precise translation means "power of becoming" or "bearer of the word". And from 333, the Kabbalists formed the word LOGOS, from which the Latin *lex* = legal order derives.

Such precise control of ideas through numbers and words brings us closer to the mystery of the number 666. If 333 expresses divine perfection in creation, then the dual force that opposes this ultimate goal as its opposite (= basis for the effectiveness of a force) must logically form a direct "counterpoint" to the divine 333. It must, in a sense, divide this number of perfection ($333 = 9$ = the new!), which in the language of numbers is written as $333 \times 2 = 666$. That alone is the origin and meaning of the principle through the word:

According to the ancient alphabetical order, the number 6 corresponds to the sound V (Hebrew: Waw). It belongs to the sixth Tarot card, whose symbol "The Lovers" or "The Decision" presents a person with a free choice: to remain with the sexes (sek = separation!) or to ascend to spiritualisation. Earthly or heavenly love! The letter name Waw contains the ancient root word "aw" = to wish, to desire. W-waw therefore means "decision, w h a t is desired". According to this, 6 and V are also the signs of temptation.

The number 60 corresponds to the letter S (Samek). The tarot card analogous to it is called "The Devil" or "The Lie", which corresponds exactly to the spiritual will to divide (dia-volo). The Hebrew word Samek means "support, foundation" in the sense of a counterforce, just as good and truth should stand out from evil and falsehood.

The number 600 (in the tarot 400 = 200) corresponds to the two letters "T" (Tau) and "R" (Resch), the former being associated with the Tarot card "The Completion" (or "The Sign" or "All in All") and the latter with the symbol "The Judgement" or "The Last Judgement". Is not the completed execution of judgement in fact a symbol that corresponds to the "mark of the beast"? The two

phonetic elements T and R also give rise to our word "animal", which in ancient Greek is Therion. Its numerical value clearly reveals its meaning, for th'zion yields:

Th = 400, R = 200, I = 10, O = 6, N = 50,
together 666 as the number of the apocalyptic beast!

Thus, the magic of letters reveals the meaning of numbers, and the meaning of numbers reveals the magical power of words. The ancient Egyptian book Th a u t, preserved in the hermetic key of the T a r o t, forms the infallible key to deciphering the symbolism of both. It is a strange mathematics and linguistics that this Kabbalistic wisdom teaches, but it leads to a precise way of thinking that immediately produces an incorrect result if the student builds on erroneous foundations. Today, the ancient mysticism of numbers has mostly degenerated into number games (cf. magic squares as mere mathematical exercises), and the ancient letter magic of mantras (invocations) has solidified into prayer formulas whose original meaning is no longer recognised.

What connections, for example, does the base number S e c h s has with the world of the elements, the formative forces of the universe, I have already demonstrated in another essay. The same is evident from the fact that the inner value of the number six according to the spiritual method of calculation ($1 = 2 = 3 \dots + 6$) is the number 36, which is truly a cosmic building block and bearer of the most hidden secrets. Humankind has captured something of this in the division of the circle into 360 degrees. And as the inner value of the number 666 itself, the number 222.111 reveals itself in an unmistakable language: here, the threefold will to separation 222 before the triple will of unity 111, which makes the spiritual content of the mother number 666 perfectly clear.

The late esotericist Peryt Shou writes very correctly in his Logos teaching:

... What does the number 666 mean? Nothing other than the power that opposes the primordial light and prevents its manifestation, the human being

who is also an animal, who has no resonance with divine love and can no longer recognise the word (!). This "human animal", scientifically sanctioned, is on the way to burying the culture of the whole world. And as long as it is not overcome, Orplid (Shamballa), the divine kingdom of light on earth, cannot appear...

Just as the root of the number 666 is the base number six, so too is the root of the term "animal-human" the word SEK (Hebrew seq.). Only we have forgotten its ancient spiritual meaning, which signified "separation from primal life". Once again, the Tarot provides proof of this:

S = 60 = the devil (lie, serpent)

A = 1 = The Magician (power of will)

Q = 100 = Spiritual Sun (Heart, Life).

When the will of the heart turns to the negative, the ancient seers called this process "separation from the light" and knew how to express it superbly with just three sounds. How right Moses was, therefore, in choosing the word "co-sek" for darkness in the biblical story of creation (Genesis), for co = power, sek = separation! Every former concept formation was

primary spiritual and was only subsequently transferred to the "corresponding material circumstances." Thus, SEK later gave rise to the Latin *sexus* (gender) or *sector* (section), both of which clearly denote the principle of separation. There is not enough space here for further examples, but they can easily be found in modern languages. It is also worth noting the numerical value of the old "seq" = 161: here, the separating six has pushed its way into the middle of the original unit 111! Numbers also speak if you read them correctly...

Continuing our exploration of the word key to the number 666, we must now examine what the ancient art of language formation has created with the four letters of the number, namely V

= 6, S = 60, TR (or RT) = 600, to create words that correspond to the nature of the beast. Here are some examples of multiple permutations of these four elements:

V-S-R-T (usarot), from which Judas "Iscariot" = the traitor (!) later originated

V-T-R-S (utaras), from which the Latin word uterus (womb) originated, as organ of carnal birth in matter ("fall into sin").

S-T-R-V (sataru), from which the Slavic "staro" = old, without vitality, derives

S-T-V-R (satur), which expresses the concept of Saturn as a force of condensation and persistence. (cf. saturated, as well as "stubborn"!)

R-S-V-T (rasut) = completion of evil (Hebrew raso = godless, renegade, guilty, unjust).

T-S-V-R (tasur), which means "the sign of tyranny" (Hebrew zôr = to rule, hence Tsar = ruler).

Even these few examples from ancient languages clearly demonstrate a technique of spiritual word formation that has been lost in living languages. It is no wonder that without this knowledge, even modern scholars are no longer able to decipher ancient palindromes (word squares), such as the well-known one in Latin:

S	A	T	O	R
A	R	E	R	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

Here is the solution: S a t o r (STVR, 666!) = power of condensation and persistence. AREPO (from Hebrew a-rapho) = will to bind. TENET = he holds.

OPERA = the works (of creation). ROTAS (from rotans) = in circles, in motion. When interpreting this, most people stumbled over the "sower AREPO" because they did not recognise the Hebrew root word "raph". (Our word "raffen" = to gather together also comes from this raph). The palindrome is black magic in terms of its numerical value 666 and its content, in that it is also a "mark of the beast" and, as it were, represents the Saturnian power of condensation as the magical agent of creation.

Nevertheless, it was often used as an amulet in the Middle Ages and recommended in "magic books". Similar word squares, beginning with S a t a n , have also been handed down to us.

The Revelation of St. John says that the number of the beast is "the number of a man." This man is the Beast Man itself, the lower state of development of subhumanity. But the Revelation also speaks beforehand of people who "accept the mark, namely the name of the beast or the number of its name." In occult esotericism, the name always refers to the inner essence of a human being, i.e. the expression of their spiritual nature through a corresponding, spiritually accurate word. Nevertheless, attempts have repeatedly been made to interpret the worldly names to associate certain historical figures with the number 666 in a Kabbalistic sense, beginning with Emperor Nero. Nero to leading figures of the present day. The required correspondence was sometimes artificially enforced by arbitrary additions (baptismal name, rank, title, etc.), but never proved convincing, as these elements of the word do not provide a basis for determining this mystery.

The case is different when people with characteristic traits are given a "nickname" by their peers, or when such personalities voluntarily choose a "chosen name" that corresponds to their inclinations and inner nature. Here, psychological traits are expressed individually, and among the great figures of the world, one sometimes finds surprising clues in the interpretation of their chosen names or epithets, including those that clearly refer to the number of the beast. Of course, a Kabbalist must know that 666 can also mean three times six in the sense of $6 = 6 = 6 = 18$, or $6 \times 6 \times 6 = 216$, and will therefore also focus their attention on names with these numerical values. Many would thus come closer to solving some of the mysteries and identifying the respective "antichrists" of the individual eras – for there have always such figures, even if the glorifying world thought otherwise.

III.

The mystic Jakob Lorber number 666: It would be the number of the him (= qualities of the soul!).

once received the following spiritual teaching on the meaning of the unjust man, who squandered 600 parts of the pounds entrusted to

use for oneself, devote 60 of it to one's fellow human beings, and dedicate only 6 to the giver of all gifts, God. At the same time, however, the number 666 is also that of the righteous person, who uses 6.60 and 600 in the opposite sense, because 6 corresponds to his self-love, 60 to his love for his neighbour and 600 to his highest love for God.

This simple parable, which only indirectly alludes to the mystery of the number six, nevertheless conceals a profound truth. It shows that in the first case, the animalistic, coldly calculating, egoistic intellect prevails, while in the second case, the heart's powers of love have taken over the leadership in the human being. And the parable reveals something else very important: that the number 666, like everything that is divided, also has a positive and negative aspects, depending on the order of its inherent elements. Thus, contrary to popular belief, the apocalyptic number is not only the number of the beast, but also the number of Christ, the perfect God-man. This is when man has "rearranged the lights" within himself, as Kabbalah describes it as the path to spiritualisation.

What this change of lights (heart sun versus mind moon) in the living word causes in terms of a change of letters can be shown in a few examples, while retaining the four sound values S, T, V, R for the name of the animal. Following the previous examples of negative word formations in Part II, here are a few words for the positive aspect of 666:

T-R-V-S (tarus) = Tarot, truth: (cf. English truth!)

R-T-V-S (artus) = Artus, mystical name of the Grail community.

R-T-S-V (ratso) = Latin "ratio", reason, in a higher sense, reason.
reason.

V-S-T-R (ustar) = Ostara, Easter: resurrection, new life.

S-V-T-R (sotar) = Greek "Soter" = Saviour, name of Christ.

S-R-V-T (sorat) = sunrise (Hebrew sora = to light up, to shine).

According to the mathematical law of permutation (change), 24 combinations are possible from four elements. The number 666 therefore corresponds to 24 basic words, 12 of which have a negative meaning (name of the Antichrist). In fact, words can be found for all possibilities in the ancient languages, but for the sake of brevity, only six pieces of evidence could be cited here to substantiate the above.

The practical application of the names of the number 666 in the magic of antiquity and the Middle Ages resulted in the aforementioned amulets and talismans, of which only a few have been handed down to us. In ceremonial magic, too, elements of SATUR were used to form black magic incantations, whereas the positive values of TARUS shine out at us from the vocabulary of Rosicrucianism, Hermetic philosophy and the mystical legends of the Grail.

Finally, I would like to share with interested readers a word square I created myself, which expresses a fundamental spiritual truth in a simple form. It is structured magically, meaning it can be read horizontally and vertically, upwards and downwards, and the sum of the numbers in all rows and columns is 666:

T	R	V	S
R	T	S	V
V	S	T	R
S	T	R	T.

When vocalised, it is read as "tarus ratsu, ustar surat" or, more comprehensibly, "Ta-rot ratio ostar sorat", which, according to the positive examples quoted above, means:

"Truth opens the light of God to reason!"

We are living in a time of change that is pushing us towards a final decision: whether the night of the beast (SATUR = materialism and TASUR = lust for power) or the "call for the Holy Spirit" (TARUS = truth, USTAR = resurrection) will determine the future fate of humanity. That is why the revelation is addressed to all people without exception, and it would be the duty of religious leaders to make its timely symbolism more accessible to the peoples. If they do not do so, or cannot do so because they no longer hold the key to wisdom, then the old spiritual teaching should seek to awaken humanity from its slumber. How much time is left to change the lights?

IV.

The previous part of this study served as an attempt to shed more light on the name of the symbolic beast of the Apocalypse and its number 666 from the perspective of Kabbalistic numerology and the word magic of the Tarot.

It was determined that the divine lamb (Christ) and the human beast (Antichrist) represent spiritual truths and creative realities whose counterparts are deeply rooted in every human breast as soul forces.

It is the all-encompassing principle of polarity, of dual opposites, which Goethe so aptly describes in his verses "Two souls dwell in my breast": the spirit soul, which comes from heaven and wants to return to heaven, and the body soul, which clings to the world "with clinging organs". Only humans, as the measure of all things, possess free will and the power to drag the divine into the dust or to transfigure the earthly and return it purified to the spirit.

What constitutes the divine axis (göttliche Achse) of human consciousness (Achs) in the soul of a human being? This question has already been touched upon in the "Reader's Page" (Issue No. 15/VIII). It is the forces of love (Liebe) and wisdom (Wisdom)

Weisheit, of experience and recognition, that want to make him a witness of God on earth. In ancient languages, primordial love was expressed by the word "lew" = life, heart, and the wisdom that arises from it by "Wad" = knowledge, recognition. Astrology symbolises them with the two signs of the zodiac, Leo and Aquarius.

If we want to symbolically depict the "world axis in humans", these two divine primal forces appear as a vertical ray: the sign of the Spirit! We then indicate the power of the animal as a separating contrast with the horizontal beam of the cross: the sign of matter! Astrology teaches us why the latter symbol of matter must be at a right angle to the divine axis, recognising the angle of 90° (quadrature) as the greatest aspect dissonance. The world cross thus consists of four half-rays separated by 90 degrees, which point to the

centre – the centre of human consciousness. Here again, the number 360 appears as a multiplicity of the mysterious six.

What forces are now at work on this second axis, that of matter? They are the forces of darkness, i.e. densification and separation from the light. We have already encountered these factors when considering the words "s a t" and "s e k". This "double face of evil" is referred to in the Revelation of St. John as "Satan and Devil" in the Book of Revelation, and as "Ahriman

and Lucifer" in anthroposophy. (Ahriman means "spirit without heart" and corresponds in humans to the ice-cold intellect alone, while Lucifer (loki-phar = bearer of temptation) symbolises passion as temptation, the burning instinctual life of the lower human being).

The world cross in the microcosm of man thus produces the image:

l e w				love
s e k	+	s a t	=	separation
w a d				+ Compression
				Wisdom

as the basic structure of his inner wisdom.

With this knowledge, let us now look out into the universe and seek to fathom the teaching "As above, so below," which is the basis of astrology.

astrological fixed crosses on the great world clock, whose dial is the astronomical zodiac. Here, too, there is a great world axis running from the constellation Leo to the opposite Aquarius. This axis is crossed at right angles by a second axis, at the ends of which are the constellations Scorpio and Taurus. We therefore obtain the following image

Scorpio		Taurus
	+	
	Lion	
		Aquarius

as a visible cross in the starry sky. If you compare the two crosses, it immediately becomes clear why the ancients gave these constellations these names:

1. In Leo , we recognise the LEW (life, heart) as the starting point of all cosmic life in our Milky Way system, for its central sun is the fixed star Regulus in Leo, which, due to its infinite

distance, it is not even recognisable as one of the largest. From it, light capable of being converted into heat radiates down to all suns of lower order.

2. In Aquarius the antipode of Leo, we recognise once again the W A D (living "water," wisdom) of astrology. Here, at the other boundary of our system, which is only a cell in the great universe, all the cosmic energies of Regulus are reflected and flow back from the "urn" they flow back to their origin, encompassing everything, as a kind of pranic light of the most vital nature.

These two poles thus form the spiritual-cosmic axis, whose sidereal activity gives us the life-giving basic elements of light and warmth. Perpendicular to this axis runs the second, matter-forming world axis:

3. In the S k o r p i o n, which is square to Leo, we recognise again the SEK as the astral element of separation. (The old spelling "sec-orow-i-on" still shows exactly the meaning sec = separation, orow = darkness, i = is, on = he). The ancient Semitic name for Scorpio, "Okrab", also reveals a similar meaning: ok = seeing, rab = robbing. Light-inhibiting energies of an electrical nature flow out into space from the sector of the constellation Scorpio, supplying the building blocks for the so-called dark nebulae, known in modern astronomy as "carbon dioxide pockets".

4. In the constellation of Taurus, we recognise the S A T again, the power of saturation, condensation. The Latin name Taurus for Taurus originated from s-taurus, which in turn comes from the ancient root "satur", which is also inherent in the name of the planet Saturn. The impulses of the matter-forming ether come from the force field of the cosmic Taurus, which, as the basis of all form formation, carries within it the phenomenon of magnetism.

As explained above, the four astral "cornerstones of the world" give rise to the four formative forces of life: heat and light, electricity and magnetism, all of which are merely different degrees of vibration of the primordial ether A k a s h a , which we may call the garment of the world soul. This brings us closer to

the corresponding processes in the inner, supersensible worlds, as taught by astrology in the symbolism of the zodiac:

LEW/Leo is the spiritual fire sign, WAD/Aquarius the spiritual-soul air sign, together they form one axis of the world and life cross. SEK/Scorpio is the body-soul water sign and SAT/Taurus is the earth sign of material matter: together they form the other axis.

The same formative forces are at work in the microcosm and macrocosm: fire and air draw the soul of all creation upwards towards the spirit. Water and earth draw it downwards towards matter. Involution and evolution, densification and rarefaction, this is eternal life in the great cycle of the plan of creation ...

As if confirming the oldest astrological wisdom, we find the "corresponding" constellations in the canopy of heaven as visible signs of the spirit, from whose circular sectors we receive the radiation of their peculiar spiritual, soul and vegetative forces. Perry

Shou, who

represents the same idea in his Logos teaching, albeit in a different form, writes about this, for example:

... The Earth, too, as a cosmic individual, is surrounded by its siblings up there. It does not stand alone in space.

Mental currents flow around it from the womb of the cosmos, the primordial light.

Everywhere, the divine thought weaves, but so does its demonic counterpart (!), linking the distant suns and their children into a union. Thus, light works in union with darkness...

With the discovery of "cosmic rays," modern science is already beginning to approach this knowledge and build a bridge to understanding the ancient astral religions themselves, even if it is not yet aware of this today. However, Aquarius, the spirit of wisdom, is on the rise and progress cannot be stopped.

From the darkness of the night sky, four bright giant suns shine down on us in the World Cross: REGULUS from the constellation Leo (lew), FOMALHAUT from the sector of Aquarius (wad), ANTARES from the constellation Scorpio (sek) and the eerie ALGOL from the force field of Taurus (sat). While Regulus and Antares

are assigned to the constellations mentioned, it places Fomalhaut in the

"Southern Fish" and Algol in "Perseus", but the latter two are actually located in the celestial sector and force field of Aquarius and Taurus. (It is spiritual considerations that regard Algol and not the main astronomical star of Taurus, Aldebaran, as the characteristic force factor of this section of the sky.)

If we first consider the spiritual axis of the world, the following should be mentioned about the names Regulus and Fomalhaut:

1. REGULUS: Its name is of Latin origin and means "the little king". It is based on the ancient knowledge that Regulus forms the core of our entire Milky Way system. However, this is only one cell in the cellular state of that great "celestial man" who, as a whole, constitutes the unimaginably large, but nevertheless finite, material universe. According to spiritual teachings, its original centre is the cell in the cellular state of that great "celestial man" who, as a whole, constitutes the unimaginably large but nevertheless finite material universe. According to spiritual teaching, its primordial central sun is called URKA = bearer of the primordial light. Only this starting point of the entire material creation deserves the name "great king".

2. FOMALHAUT: This name of ancient origin has much to do with Wadan, the water bearer. We find it again in the ancient linguistic roots Pho-malach-uth, in which Ph = mouth, proclamation and malchut = the kingdom. Anyone familiar with the basis of Kabbalah, the doctrine of the ten Sephirot (spheres of creation), knows that Malchuth represents the final sphere of realisation, i.e. the kingdom as the revelation of the divine. Fomalhaut/Aquarius therefore belong together conceptually and symbolise divine knowledge as the victory of light: Regulus, the king (heart, lew) and Fomalhaut, his shining kingdom in the human spirit (head, wad)!

This interaction of both in the perfected human being, the Kabbalistic ADAM KADMON (a-da-m = divine incarnation, ka-daimon = bearer of the spirit), represents, so to speak, the positive aspect of the number 666, while its negative, materialising power can also be deciphered from the names of the two other corner stars ("names of the beast").

3. ANTARES: This word contains two concepts of turmoil: ant (anti) = against and the ancient name of the god of war, Mars, Ares. The root word "natar" = to loosen, to break is also found in Hebrew. The name is thus a symbol of Lucifer's divisive "Sek", his declaration of war against the divine. Even the ancient seers knew about the ominous, negative electrical radiation of that reddish giant sun in distant space, and it is no coincidence that the Germanic Edda also christened the demonic dwarf who hides the heavenly gold Andwari. What Scorpio/Antares and his sting do to the soul world if Lucifer is not overcome is taught by astrology from the zodiac sign of the same name. Antares, the red-glowing star in the western summer sky, is the analogy to this in the cosmic interplay of forces. He is, as it were, the counter-king to Regulus and ruler of Scorpio, of which he is the main sun. This is one part of the "cosmic animal", which is joined by the other.

4. ALGOL: This representative of "sat" (Satan) received its name from Arabic, where the word means "the devil." According to ancient Semitic interpretation, al-gaol means "to reject God" (al = God's light, ga-ol = to throw away). The biblical Golgotha also has an inner connection to this. The fixed star Algol in "Perseus", but in the force field of Taurus , has a stronger effect than the "eye of Taurus" itself, Aldebaran. According to Greek mythology, Algol is the right eye of Medusa's snake head, which the hero Perseus cut off in battle and held away from himself because its gaze was deadly: a legend with a profound spiritual background (the fall of Satan). Algol has a strange periodicity in the change of its light intensity in a rhythm of 69 hours. (Note: 69 is a mirror image number, its reduction value is $15 = 6$, an element of the number of the beast! The vampiric sucking power of Algol's radiation (magnetic element: ma = condensation, genetos = generator) is the reason why this unlucky star has been feared since ancient times. Astrologically speaking, the Algol-Taurus influences are among the most depressing in the soul life of the horoscope owner.

Thus, the names of these four giant stars, their position within the constellations and force fields, as well as astrological tradition, provide clear evidence of their mode of action. And at the same time, it can be said that

This proves that the image of the Apocalypse, which speaks of the battle between the beast and the Lamb of God, is not an "imaginative myth" but rather a reality that is at work even in the cosmic-astral realm. As above, so below...

V.

The Secret Revelation of John does not show loosely connected images, but describes continuous actions of dramatic force, which end the battle of the Beast Antichrist against the breakthrough of God's light on earth with a victory of the eternal Spirit. What previously took place in the heavens (spiritual spheres) as the battle of Michael with the dragon, the ancient serpent Satan , continues on the spiritual and earthly plane of human beings: in the thoughts, feelings and desires of humanity, which is striving towards a great turning point, a final battle against evil that has become boundless, culminating in a world judgement ("pouring out of the last bowl of wrath"). Then Satan, the beast, is thrown into the abyss. This abyss, called Abbadon (a-wad-on = "he is ignorance"), is sealed, and the kingdom of God begins to take shape on earth.

Thousands of years before the Apocalypse, this coming development of humanity was not hidden from the spiritual eyes of seers and prophets. Not only does the Old Testament vision of Daniel of the four world empires and the four symbols of the bull, lion, man and eagle correspond completely with the symbols of the same name in Revelation as signs of stages of human development, but also the symbolism of ancient Egypt Sphinx exhibits the same characteristics in its form of expression. And its ancient name HARMACHU (hor-m-akh-u = Lord of the Double Corners) directly points to the polarity of macrocosmic and microcosmic forces, which we find again in the world axis cross with its four cardinal points Leo, Taurus, Aquarius and Scorpio. (The symbol of man corresponds to M A N, the spirit of Aquarius, and the eagle corresponds to the sign of Scorpio, which in ancient astrology was actually called "the eagle".)

Furthermore, archaeological finds have proven the doctrine of the four pillars of heaven, the world axis cross of the universe and of man, even in the most ancient cultures, which points to a common Atlantean origin. For example, according to the traditions of their ancestors, the Maya people of Central America already knew of "four brothers" whom they assigned to the four cardinal directions. Ancient Chinese tradition speaks of the "four guardians of the world empire," and Chaldean tradition knew of "four gods" whose names and symbols were as follows:

- a) for the positive spiritual forces of the world 1. NERGAL (lion's head), whereby Regulus (r-g-l) already shines forth from this linguistic root, and 2. USTUR (man's head), in which one can recognise the word Ostar = resurrection and the sign of Aquarius;
- b) For the material, form-creating forces of the world: 3. NATHAGU (eagle head), which refers to the current Scorpio and contains the aforementioned word na-tar = to break (Antares!). Finally, 4. KIRUL (bull's head), which originated from the linguistic root kir = destroy and oul = animal-man (oul, ga-ol, Algol!).

This is the secret of the number 666, the name of the beast, and at the same time that of its conqueror! In the outer cosmos, it is the positive and negative, life-promoting and life-inhibiting emanations of the stars that govern all becoming, existence and passing away – and in the inner cosmos of the astral soul world, it is the analogous, spiritually-soul or earthly-soul-oriented forces of will in human beings that shape their inner world and thus determine their own destiny.

Readers who think that too much linguistics has been employed here should bear in mind that the meaning of all ancient astral religions – once a spiritual vision of the cosmos – can now only be understood by deciphering their ancient words and symbols. Only then can the now somewhat dusty myths of gods and heroes, but also the misunderstood ancient prophecies of future human events, come back to life. With their splendour, their eternal meaning and the wisdom of ancient seers, who bequeathed their visions in

such strange words and images. The following considerations show how timely and necessary knowledge of this symbolic language can be for our generation in particular. They are the key to today's world history, to the world anxiety of the present and to the well-founded hope for the future of those who believe unshakably in the victory of the spirit.

VI.

The ancient astrological knowledge of the constant creative power of these celestial constellations. Within the universal cross, billions of suns and their satellites revolve. They all absorb the four primordial forces discussed above and connect everything with everything else like a Jacob's ladder, bringing the innermost spiritual centre into contact with the most distant material worlds. For our smallest system, it is our planetary sun that absorbs the world-shaping force impulses from afar through the ether and passes them on to its planetary children. Their respective position in relation to the cardinal world cross determines the nature of all spiritual, soul and vital influences that affect the earth and human beings.

In a period of around 25,900 years, our sun orbits its own centre, which, according to some spiritual teachings, is the Egyptian star Sothis.

Sirius . Some traditions hold a different view, but this question is irrelevant to our topic here. The sun thus completes a so-called Platonic or world year. Our planets follow its course, and even the ancient sages recognised that the apparent rising of the sun at the vernal equinox (21 March) must change fundamentally twelve times in a world year. Every 2160 years, the sun enters a new sign of the zodiac, opening the way for new spiritual and astral force fields to reach us. This is the basis of the doctrine of the twelve ages (aeons), the most important of which are always considered to be those when the sun enters one of the four signs of the world cross.

We are facing such a turning point in the world today! The Age of Pisces is drawing to a close, and with the transition of the vernal equinox into the sign of Aquarius, the spiritually positive world axis of Leo/Aquarius is beginning to unfold its greatest effect. This was already recognised by the ancient mundane astrology of the Indians and Chinese, as well as that of the Egyptians and Chaldeans with their forward-looking spirit. And that is precisely why there is such striking agreement between those strangely exciting prophecies about the enormous significance of this world transformation, on the threshold of which we find ourselves today. It will not happen without a struggle: the death throes of the old age and the birth pangs of the new age are so clearly recognisable today from the "signs of the times" that no further words are needed. The expectation of cosmic upheavals and telluric natural events is also linked to the knowledge that everything is connected to every level of existence has its counterpart. What Aquarius is to bring in terms of renewal to our spiritual life and our earthly order has also been said so often that there is no need to mention it here in the context of our theme.

This theme was the apocalyptic beast, that is, the animal spirit within humanity. Let us therefore consider how its power will take shape in the coming eon according to spiritual laws. To this end, let us attempt to represent graphically and symbolically what the Revelation describes with its images and words. In a horoscope-like sketch, we will conclude by showing how the outer and inner cosmic image must fundamentally change in the new age. If we set the sign of Aquarius as the ascendant of the approaching eon, the result is as follows:

a) as a cosmic image in the universe:

Scorpio
Aquarius + Leo
Taurus

b) as an astral image in humans:

S e k
W a d + L e w
S a t

What can be concluded from this? The spiritual balanced wisdom are beginning to take shape and find expression in the world of matter, in our earthly plane of existence, in the thinking of embodied humanity! This is the deepest meaning of the "return of Christ to earth". His Holy Spirit will now also fill the earthly realm and place human beings in his divine world axis.

But what happens to the animals? The material the vertical

There, according to the eternal law of the primacy of spirit over matter, they are either transformed so that they serve the spirit (God-willed separation as the imprint of the individuality of each spirit being, God-willed condensation as working in matter for the redemption of the subsequent stages of the soul). Or these two forces are held in the spiritual axis and remain condemned to ineffectiveness in their negative aspects, depending on the free will of man! This is the deepest meaning of the "sealed abyss" in which the beast remains bound.

May every spiritual person understand the meaning of the secret that will be pointed out at the conclusion of this study. With the turn of the world into Aquarius as the new vernal equinox, the birthday of the world saviour, the Saviour SOTER (SVTR - 666!), which we celebrate at the winter solstice, also moves from its previous sun sign Sagittarius into Scorpio. Into that sign in which Christ will transform the distorted serpent knowledge of Scorpio back into free flight of the spirit, symbolised by the eagle soaring in the ether and whose word symbol is nobility highest meaning, "noble". Only then will the sacred number 666 become apparent as the new sunrise (SORAT) and as the ancient wisdom (TARUS) and become the common property of all humanity.

forces Lew-Vad are now effective in the material axis, which means that love and

forces Sek-Sat enter the realm of spiritual axis of the world.

POLITICAL ASTROLOGY

by Gregor A. Gregorius

The application of astrological wisdom in the field of politics is highly controversial and usually yields rather uncertain results, diagnoses and prognoses.

A prognostic view requires a very special and difficult combination of skills.

The most important basis for this would be the basic horoscopes of the individual countries, as well as the birth horoscopes of the leading politicians and respective heads of government or heads of state.

Only then, in harmony, can a forecast for the future of the individual countries be made.

Equally important is the first day of the convening of a newly elected parliament, which is, after all, the executive body of the respective form of government. The basic horoscope of the major parties, supplemented by the horoscopes of the party leaders, must also be available.

These necessary documents alone provide such a rich variety of factors to be combined with each other that it is likely to be very difficult to draw up precise guidelines for the development of individual countries.

The interpretative materials listed below can serve as aids and points of reference for such work. The first step would be to make a diagnostic assessment of the horoscope in question and then to make ongoing prognostic observations based on the current transits of the major fate-determining planets, supplemented by the annual and monthly horoscopes. This is the only way to create reasonably reliable documentation for political astrology.

1. The basic significance of the planets for political horoscopy.

Sun : Government, head of state, central parliament (upper house, Reichstag), state representative, monarch, hierarchy, foreign , Home Secretary.

Moon : The people, proletariat, representatives of the people, public opinion, trade unions, workers' parties, referendums and elections, all professional associations and representatives related to shipping, shipbuilding, foreign trade, fisheries, land reform, agriculture and the national economy. Women's associations, welfare, charity.

Mercury : Transport, shipping, foreign trade, wholesale, trusts, postal services, press, publishing, radio, television, public events, education, further education, travel, journalism, state secretaries, consulates, contracts, agreements, lectures, documents, telegraph, correspondence, publications, book trade, libraries, printing works, newspapers

Venus : cultural events, Ministry of Culture, theatre, museums, dance, entertainment, concerts, festivities, representation, art and artists, fashion, culture, cosmetics, luxury, cinema, games, architecture.

Mars : Military affairs, sports associations, police, iron industry, war industry, surgery, state institutions, war veterans' associations, political associations, tendencies towards aggression and violence, movement sports, football, motor sports.

insurance companies, insurance claims, insurance fraud,
institutions, constitution, business associations, banks

		, savings banks, welfare, welfare events, courts, subsidies.
Saturn	:	Industry, mining, real estate, public works, agriculture, farming, land speculation, land values, entrepreneurship, lodges and secret societies, coal and ore industry, steelworks and smelting works.
Uranus	:	Aviation. The entire aviation industry. Inventions, radio technology, radar, reforms, traffic accidents, disasters, explosions, research facilities, patents, discoveries, modern art, revolutionary parties, revolutions, operations, national bankruptcy, revaluations, currency reform, telecommunications, nuclear research.
Neptune	:	Chaos, corruption, inflation, scandals, illegal parties, communism, occultism, sects, mental institutions, drug trafficking, subversive organisations, conspiracies, ultra-modern art movements, mysticism, trafficking in women, epidemics.
Pluto	:	Collectivism, archaeology, soil research, ancient history, museums, anarchism, assassinations, eruptions, underground propaganda, secret diplomacy.

This information can now be supplemented by the general astrological meaning of the individual planets. For example, the planet Saturn can be regarded as a signifier of death, poverty, etc. The decisive factor in the assessment is, of course, how the planets in question are aspected in the horoscope.

2. The basic meaning of the signs of the zodiac for political horoscopes.

Aries : Military organisation, state leadership, nationalism, ruling parties, military leaders and generals, consulates, trade policy representations.
Youth education, military sports, political education and corresponding instruction, activity abroad.

Taurus : Constitution, property rights, state property, state finances, Reichsbank, banking institutions, joint-stock companies, Reich patents, Reich enterprises, financing, money loans, government bonds, debt, reparations, foreign property.

Gemini : Stock exchange, travel, civil service representatives, civil service associations, civil servants, consular officials, foreign relations, international press relations, state printing office, transport, state rail and bus connections, international postal connections, publication of laws, press conferences, literature, educational institutions.
educational institutions.

Cancer : public nutrition, local politics, national economy, hygiene, welfare for the poor, pension laws, hospitals and sanatoriums, sewerage, agricultural associations, water supply, milk and beverages, organisation, agricultural exhibitions, women's associations

Leo : Government, representation, political leadership positions, state structure, head of state, travels of the head of state
Heads of state, royal and princely houses, national flags.

Virgin : State administration, civil service, political science institutes, craft guilds, insurance companies, health insurance funds, schools, teaching staff, administrative institutions.

	employee insurance, health insurance, schools, teaching staff, administrative institutes.
Libra	Public and public opinion, diplomacy and diplomatic missions, foreign press, societies, art associations, fashion, art exhibitions, partnerships, public trials, monument protection , entertainment.
Scorpio	espionage, enemies of the state, state criminals, military conflicts, vice squad, sexual hygiene, brothels, strikes, demonstrations, riots, prostitution, anti-social elements, sabotage.
Sagittarius	Ministries, judiciary, Supreme Court, overseas, associations, state forestry, lawyers, judges in public service, ecclesiastical authorities, philosophy, philology, medicine, examination boards , customs authorities, tax authorities.
Capricorn	Democracy, capital interests and associations, land and mining ownership, ancient buildings, government programme, constitutional basis and law book. Business leaders, bank presidents.
Aquarius	Technical associations, reformist endeavours, philanthropy, cultural progress, modern inventions, patents, space travel, nuclear reactors, research institutes, automotive and aviation technology, idealistic endeavours, modern medicine.
Pisces	Prisons, mental institutions, colonial foreign relations, religious endeavours, welfare, modern abstract art, charitable associations and institutions, concentration camps and refugee camps, statelessness, passport services. , passport services.

It is very important here whether the individual planets are in their so-called ruling signs or whether a planetary stellium or an exact conjunction has formed in one of these signs.

3. The basic significance of the horoscope houses for political astrology.

The first house	: Type of government, state development, military service, leadership associations, sports associations under state supervision, war material, weapons of war, war industry, industry.
The second house	: Monetary and financial matters and development, government bonds, currency reform, money and stock market rates, monetary coverage.
The third house	: All transport, telegraph, post office, railways, press, provincial administrations, state representations.
The fourth house	: State land ownership, agriculture, forestry, food requirements, statistics, timber and construction industries.
The fifth house	: Entertainment and taxation, speculation, cultural promotion, casinos. Share ownership, cultural exchange efforts, travel connections, exhibitions.
The sixth house	: Employee relations, labour unions, universities, student associations, the petty bourgeoisie, craftsmen, pensioners, servants. Epidemics, infectious diseases. Economic difficulties, sales slumps.
The seventh	: Opponents of the government, enemies of the state, alliances, treaties,

House	state trials, partnerships, public affairs, population policy, public administration of justice.
The eighth house	: State bankruptcy, declaration of a state of emergency, currency collapse, assassination and attacks, intrigues, shadow governments, agents, secret police, espionage affairs.
The ninth house	: Foreign policy, world trade relations, law studies, exchange procedures in the administration of justice, trade contracts, student exchanges. Idealistic connections of community interests.
The tenth house	: Government activity, government programmes, regulations, legislation, state authority, power development
The eleventh house	: State friendships and treaties, cultural exchange, parliamentary activity, legislators, members of parliament, votes, elections, friendship visits.
The twelfth house	: Underworld, anarchy, popular deception, mass hysteria, enemies of the state, poisoning of the people, fraud scandals, drug trafficking, food adulteration, fraudulent speculation in all areas, counterfeiters.

The house correspondences only have a complementary developmental tendency, depending on which zodiac signs and planets occupy them. These three factors then result in a combination of possibilities.

It is not surprising that the various political forecasts based on astrology have so rarely come true in recent times. The intertwining of the individual factors to be considered

is too complex and rarely allows a clear line of development to be discerned.

SECRETARIAT:

This booklet comes with issue 34 of the publication series "Einweihung" (Initiation) by Karl Spiesberger = Frater Eratus as a supplement.

The amount of DM 1.50 is to be sent in with the fee.

MINUTES OF THE EIGHTH MEETING

of the Stuttgart

of the "Fraternitas Saturni" on 16 February 1957 (sun position: 27° Aquarius) at the House of Thelema, Stuttgart.

In a ritual celebration, the brothers and sisters of the Vorhof joined with the external brothers and sisters in the magical force field of Saturn and sent them good, harmonious thought forces.

Fra. Apollonius spoke about the signs of the zodiac as part of the course "Esoteric Astrology".

The development of the Vorhof necessitates the resolution of some organisational issues, which were discussed together.

Ramananda. Forecourt

Master.

MINUTES OF THE NINTH MEETING

of the Stuttgart Forecourt

the "Fraternitas Saturni" on 17 March 1957 (sun position: 26° Pisces) at Hau-se Thelema, Stuttgart.

In a ritual celebration, the brothers of the forecourt joined with the brothers and sisters abroad in the magical force field of Saturn and sent them good thoughts.

Fra. Apollonius continued his remarks on "Esoteric Astrology".

Under the motto "Internalisation," the meaning of the work to attain the GRADUS MERCURI was emphasised. Important organisational matters were successfully brought to a conclusion.

Ramananda, Master of the
Forecourt.

SECRETARIAT:

This booklet is accompanied by the publication of Fra. Eratus' "Initiation" Booklet 34 at a special price of DM 1.50 for members of the Lodge.

74. ORGANISATIONAL REPORT

of the "Righteous and Perfect Lodge: Fraternitas Saturni – Orient Berlin."

Conference on the day of the solstice: 25° Pisces 1957.

Do what thou wilt! - That is the whole law! - There is no law beyond Do what thou wilt! And the word of the law is:
"Thelema".

In a ritual ceremony, good and harmonious thoughts were sent to the following brothers and sisters of the lodge in the magical force field of Saturn:

Fra.Akademos Magu Pneuma	tikos	Br. Rudolfo	Brother Maximilius
Fra. Amenophis		Brother Hertoro	Brother Paulus
Sister Apollonius		Brother Liberius	Brother Florian
Sister Dion		Brother Heinrich	Brother Friedericus
Sister Ebro		Brother Samana	----
Sister Eichhardt		Brother Johannes	
Sister Erasmus		Brother Michael	Sister Wilja
Sister Erus		Brother Reinhart	Sister Gerlinde
Sister Friedrich		Brother Balsamo	Sister Luminata
Sister Giovanni		Brother Peterius	Sr. Rosemarie
Sister Han Rulsow Yin		Brother Benediktus	Sister Maria
Sister Hermanius		Brother Sergius	Sister Marta-Helen
Sister Hilarius		Brother Gradarius	Sister Sophia
Sister Inquestus		Brother Fabian	Sr. Echeziela
Sister Joachim		Brother Lysanias	Sister Theresia
Sister Karolus		Brother Latentus	----
Sister Kaplarius		Brother Radarius	
Fra.Kosmophil		Brother Fried	The brothers of the mental sphere were
Fra.Marius		Br.Karol	:
Fra. Martini		Br. Alexis	
Fra. Masterius		Brother Dominic	Fra. Francis
Fra.Medardus		Brother Emilius	Fra. Panaton
Sister Merlin		Brother Raimund	Brother Uparcio
Fra. Protagoras		Brother Angelius	Brother Nadirius
Fra. Prozogood		Brother Leo	----

Sister Ramananda	Bro. Ana-Raja	
Sister Reno	Brother Lothar	
Fra.Saturnius	Brother Oedur	Sister Marpa received dispensation until 31 May 1957.
Sister Sigur	Brother Noah	
Sister Theoderich	Brother Aquarius	
Fra.Theobald	Brother Probandus	---
Fra.Valescens	Brother Rotat Mundus	
Sister Wilhelm	Brother Nikolay	

The dispensation for Br. Immanuel in the Berlin Orient has been revoked.

Brother Jogh was duly dismissed from the Berlin Orient at his own request. His name was burned to dissolve the magical repercussion.

Newly admitted:

Br.	Baroa
Bro.	Umnio - Irate Maja
	Ditha.
Schw.	
	Schw.

The latter was assigned to the Hamburg Orient. Sister Gabriele in the Berlin Orient received the rank of Frater.

The Grand Master established a Master's Lodge with the assistance of the Lodge's officials and appointed

Fra. Eratus	as	Master	of the	Lodge
Fra.Reinhold	"	"	"	"
Schw.Roxane	"	"	"	"

A solemn mourning and memorial lodge was then staged for the Grand Master of the Templars, Jacobus Burgundus Molensis.

Brother Theomachus gave the memorial speech and the members of the lodge present formed a magical chain under the lit flame, vowing to preserve the ideals of freedom and brotherhood in the spirit of the Templar Order.

Love is the law! - Love under will! - Merciless love!

May 1957 (Issue 86)

PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

CONTENTS:

ESOTERIC TRAINING OBJECTIVES

Gregor A. Gregorius

"AS ABOVE, SO BELOW; AS BELOW, SO ABOVE"

Fra. Amenophis

MAY 1957

ISSUE 86

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ESOTERIC TRAINING OBJECTIVES

by Gregor A. Gregorius.

I.

Whichever of the brothers observes himself, his horoscope, and his life in a contemplative review, thinking through all the past details of events and attempting to connect them, which may not always lead to satisfactory results, will nevertheless notice and clearly realise that he and his entire life are subject to and governed by a higher spiritual guidance. Undoubtedly, the course of his life has taken paths and turns that were not at all his intention, nor were they subject to any prior objective. That must give pause for thought!

In this recognition of the influence of higher guiding forces lies the firm anchoring of his belief in a cosmic connection, which gives him the strength to consciously intervene further in the higher spiritual laws. Only in this way and only then is he able to withstand the often enormous time pressure of demonic forces and make himself immune to the negative suggestions that dominate humanity.

Such an attitude is for him a pure source of strength, which constantly gives him new energy and, above all, faith in himself.

In this way, he is truly invincible! Even if he has to overcome and survive frequent periods of negative creativity, which are inevitable as a consequence of disharmonious, inhibiting transit constellations. And not only that!

The brother becomes fully aware that his life is a constant process of maturation, which is purposeful and necessary in order to fulfil the karmic necessities in the interconnectedness of the law of karma. This must be so if the law of cause and effect is taken as a basis.

From this, in turn, follows the wonderful and comforting conclusion that every stage of maturity achieved not only brings a new balance of power, but also

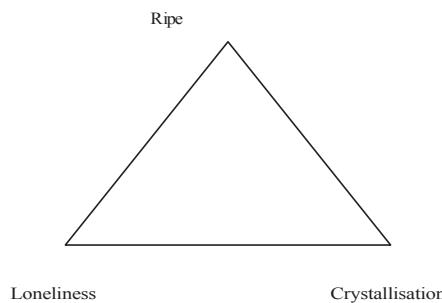
provides a certain immunity against further misfortunes. That is why suffering cannot and will not repeat itself to the same extent and with the same intensity. Suffering matures and a crystal forms only through pressure and hardship! We have known this since the beginning of our training, but only now is this doctrine being revealed in all its variations and through experience.

From this perspective, we can understand why some people go through difficult situations unscathed, situations that would normally break the average person. The horoscopes of certain leading personalities are prime examples of this, even if they are otherwise subject to absolutely demonic influences, because the maturing process that is taking place does not distinguish between light and dark in the long term.

This increase in level, attained and striven for over time, is important when it is recognised and achieved!

Strange are the accompanying circumstances that become apparent, namely an ever-increasing loneliness, often seemingly unwanted, as well as an ever-increasing ability to isolate oneself from the average environment, whereby the inner ego very often develops stronger defences than one consciously wants, and last but not least, an almost infallible recognition of the great demonichhythms that dominate and guide the general public, which almost always resembles an ability to see through things, which in no way can somehow influence one's own sense of truth.

These are the weapons that the higher spiritual spheres place in the hands of the discerning human being as a reward.



Here, too, the law of harmony works in the trinity as a constructive factor in the life of a spiritual and purposeful human existence.

Thus strengthened and steeled, human beings of our kind repeatedly step into the breach when necessary — and they will prevail in the struggle.

It is always a question of true humanity, and the self-awareness of the ego of an esoterically trained person is always underpinned by idealism.

This is how it should and must be, and this fact alone represents the victory of the individualistic intellectual over the collective thinking of today's masses and the black magic preachers of regression who believe they can turn back or halt the wheel of progress.

The human mind is like a mirror on which dust accumulates while it reflects light. The gentle breath of soul wisdom is necessary to sweep away the dust of our delusions. Seek, O beginner, to merge mind and soul into one.

From: "Voice of Silence"

II.

A person who is willing to develop their powers must develop the trinity of body, soul and spirit that lies within them in harmonious unison.

This path of harmonious overall development is the only one that does not end in a dead end.

People usually pay too much attention to their bodies and their functions. When the spiritual spark awakens in such a person, they very often, even out of a certain lawfulness, stray onto the wrong path of physicality.

No. He consciously places himself in opposition to the body and resorts to asceticism. This path is wrong. It can be taken as a transitional stage, as a means to an end, in order to free oneself from the dominance of the body, but it must never remain a permanent state.

The human body must be trained to become a worthy vessel for the spiritual and mental powers inherent in it. Just as a person would not keep a precious pearl or similar object in an ugly or dirty vessel, so too should they not be inclined to offer pure spiritual and high mental principles to a neglected, dysfunctional body.

Many spiritual people often excuse every physical weakness, every indulgence of the body in hedonism, and some even deliberately neglect it, on the grounds that their spirit is already so highly developed that it stands far above the body and everyday life. This is usually presumptuous, and even if it were a fact, it would not testify to a harmonious overall development.

These people either develop themselves one-sidedly into mercurial or intellectual beings, or they overexert themselves one-sidedly in spiritual terms. Neither phase of development can be described as good or correct, because they do not include the body in their overall development. These people often lead a kind of spiritual or intellectual life of pleasure, which often makes them completely unsuitable for the physical and practical world. From this perspective, high professional or scientific achievement is no longer significant.

Just as an artist cannot prove that he has been inspired by a higher spirit through a disharmonious chaos of sounds, even if it sounds chaotic, so a neglected and deformed body cannot prove that it is home to a higher and harmonious spirit. Of course, I am not referring here to people with physical deformities. A cripple who, despite his physical infirmity, has developed the strength for harmonious overall development can be a revelation to those who know how to look.

We will find time and again that people who are one-sidedly emphasised almost always only interpret, pass on, perhaps inspire, but rarely fertilise. It is up to us to shape the creative human being.

A person shaped in this way, whose soul and spirit are in harmony, both dwelling in a healthy body whose functions are in harmonious interplay with the cosmos, whose appearance and demeanour will always have a profound and extremely harmonious effect on their environment in the highest sense.

III.

In realising this goal, the brother should now make it his fundamental duty in a new period of practice to bring his should and his will into absolute harmony through action.

During this time, he should consciously and clearly visualise his own ideal image in his mind's eye. Goethe famously describes this inner process as establishing the image of what one should become. This great initiate and master of the art of living, Goethe, who owed his own powerful influence to the harmonious overall development of body, soul and spirit, realised that any one-sided development must remain disharmonious and therefore incomplete. He expresses this insight in this small but significant phrase:

"Before each person stands an image of what he is to become; until he becomes that, his peace is not complete."

This path of harmonious overall development is so difficult because it requires a great deal of detailed work on the part of the brother.

On this path, nothing, absolutely nothing, not even the smallest, seemingly insignificant action, is worthless for the brother.

He begins with the smallest tasks. Only when these are absolutely successful does he continue to refine and shape tirelessly.

The teaching instructions ⁺⁾ given so far have first provided the broad outline. Just as a sculptor first creates the rough outline of his work from a raw block of stone, so the basis for the brother's development has been created in broad strokes; now he must begin to carve out the perfect work, i.e. his own self, until it is an impeccable symbol of the deity!

Every human being has a large number of habits that are either ridiculous or, on a whole scale of gradations, unpleasant or even repulsive.

He should therefore begin the practical work of weaning himself off such disturbing habits.

There should be no thoughtlessness in a consciously creative person, not even in small everyday actions, and certainly no retention of reprehensible habits out of laziness.

In order to introduce a certain systematic approach into his development here as well, he should begin by paying attention to and consciously training his language and gestures.

The student should first meditate on the expression of his self in these two areas.

Language, like everything else in this world, should be a projection of divine power. Alongside music, it is the sonic projection of the higher cosmic spheres.

How much that is inadequate, unattractive and disharmonious has become habitual in almost every human being!

The two main vices that creep in here are haste and excess. A person on the path to harmonious perfection must not know haste!

The brother will have experienced in himself or in others how little effect a hasty word has. It has vanished without leaving the slightest

⁺⁾ see the lessons by Karl Spiesberger: "Initiation".

To leave a mark. The same applies to an excess of words.

In most cases, people instinctively feel a weakness within themselves, an inner self that is not sufficiently collected and concentrated due to a lack of conscious training. They then begin to spout a more or less logical stream of words "as if wound up", with the effect of appearing ridiculous or not at all.

The brother who works hard should exude an emphatic calm, a collected strength that must never leave him. He should gain respect through this tranquil composure and dignified silence. If he interrupts this silence with a well-formed and melodious word at the right moment, he will be amazed at what a powerful moment he has created, whose force no one can escape and which no one can carelessly pass by.

Language, above all, is a fertile field for honing and refining, requiring work and mastery of body, soul and spirit! Only when the brother has become attuned, through conscious education, to the expressive possibilities and beauty of these sound symbols of language will he recognise what a tremendous, but also manifold, fruitful field of work lies before him.

I hope I will not have to correct any serious speech defects in the student. What may occur here and there, however, are dialect-related irregularities. Dialect can also be an expression of individuality, such as the cheerfulness of the Rhinelander, the joking cheerfulness of the Swabian, the humour of the Silesian, and the severity of the North German, which is also expressed in their dialects. Nevertheless, the esotericist should not identify so one-sidedly with such a narrow circle through the language barrier. He must educate his entire self to a broad view. He must always be on a higher vantage point, as it were. It is good if he masters as many dialects and languages as possible, and then draws parallels to the similarities and differences between countries and nations, etc.

He himself, however, speaks impeccable German without any unevenness, which nevertheless, or perhaps precisely because of this, retains its own distinctive character thanks to individual nuances in tone. The pitch and depth of his voice, i.e. the timbre, can also be consciously emphasised and varied to achieve different and special effects.

can be consciously emphasised and varied to achieve different and special effects.

He should begin the appropriate exercises immediately and practise them without ceasing. He should remember this training in every situation and at every moment. If the student himself does not have a clear picture of his own linguistic effects, he can gain valuable insights from his horoscope. Mercury is particularly decisive for language, and possibly also the occupation of the signs Taurus and Aries. A well-aspected Mercury in the sign of Gemini or Taurus or even Aries is, of course, excellent for language development.

The nervous, hasty and hurried speech mentioned above would be symbolised by a poorly aspected Mercury, especially in square to Mars or Uranus in Gemini, particularly if the 9th, 6th or 3rd houses were involved.

In this way, the brother can conduct highly interesting self-study in this area alone.

Just as in the vocal exercises the words had to be formed in a round and harmonious way using sound magic, so too should the brother get used to forming words well in everyday life. There are modern dictaphones that allow you to check your own speech!

The most important thing, which I will emphasise again and again in this cycle, is that he should not just recite a poem, mantra or similar from time to time; rather, our goal in these teachings is to refine everyday language for the purpose of necessary harmonious and, as far as possible, complete overall development.

Neither an esotericist nor a magician, nor indeed any spiritual person, can adopt this attitude only occasionally for an hour or half an hour and then take it off again like a Sunday best.

The words: esotericist, magician, mystic, spiritual person are obligations that place compelling demands on their bearer day and night, Sunday and weekday, every hour and every minute. The student must be constantly aware of this fact if he wants to be successful in his training and in his struggles. The spirit cannot be mocked!

There can be no excuse, no laziness, no weariness, no fatigue, for his entire being and all his actions should be a symbol of his inner strength.

Of course, he must also allow for negative periods of energy absorption, but these have nothing in common with the usual dissipated distraction or compulsive distraction of the average person. Even in necessary periods of relaxation, he should be absolutely conscious, purposeful and in complete harmony.

These guidelines on language use may suffice to encourage the student to be eager and unceasing in their efforts.

Self-observation – self-criticism – self-improvement of one's speech, conscious harmonious development of one's self in appearance.

IV.

After the brother has studied the previous lesson and meditated on language in general and in particular, he should now also turn his attention to gesture.

In gestures, the expression of ancient, spiritual archetypal symbolism is even more clearly recognisable than in language.

In the ancient cultures of Egypt, Babylonia and India, we find the expressiveness of gesture preserved in numerous surviving illustrations. It is interesting that primitive peoples and also the peoples of the Mediterranean basin, including the Jews, accompany their speech with lively gestures, i.e. they speak with their hands, not only because of their temperament, but also as a rudimentary habit.

Truly creative artists in the fields of sculpture and painting have also used this means of expression. This is by no means limited to facial expressions, but specifically refers to symbolic design using the entire human body. However, it is primarily the hands that come into play here as formative and creative factors.

The hand is a particularly spiritual instrument. It is the actual receiver and transmitter of cosmic spiritual currents and could be described as the primary servant of the human brain.

The brother should immerse himself in meditation on these facts!

Once he has gained an understanding of the creative power of the hand in a spiritual sense, he must come to the conclusion that he is indebted to this spiritual instrument.

The natural human being, who uses the hand merely as a practical tool, knows nothing of the expressive possibilities of his hands. He may support an excited and hasty conversation with an unmotivated "waving" of his hands, hoping to give his ineffective words more emphasis, but without achieving the desired goal in this way.

Even when using gestures, the brother should always be aware of their original symbolism! He should use gestures either silently, without the support of words; an inviting, a defensive, a cordial, a blessing gesture of the hand, when used correctly, can sometimes say more than words!

Nevertheless, words can also be accompanied by gestures. In this case, however, they must be used in absolute harmony with the words.

By paying attention to these facts, it is possible to heighten the magical expressiveness of everyday life. The brother therefore endeavours to constantly observe and control himself as objectively as possible. He works tirelessly on himself. He separates himself from all meaningless habits and tries to bring the expression of his self to the highest possible level of concentration and harmony.

Therefore, he should also avoid revealing his inner self in moments of lack of self-control, anger, emotion or excitement. In such moments, he should retreat into isolated silence until he has gained the necessary distance through inner contemplation. The Bible mentions several instances when Christ was pressed to express his opinion. he drew in the sand! Christ, too,

consciously used silence for inner composure in such moments.

The possibilities for expression through gesture are extremely varied. Although the hand is the predominant instrument, every limb of the human body can be used, or, in a sense, the entire human body, like in a symphony.

Dance demonstrates how powerfully the entire human body can be used to support sound-magical symbolism.

Dance in the highest sense is a reflection of cosmic spiritual forces through the moving lines of the human body.

This insight explains the use of dance in ancient cultures and its continued use today by knowledgeable peoples in religious cults.

The brother who meditates on these facts will recognise the powerful cosmic-magical currents that can be released through the interplay of sound and gesture, that is, of tone and form.

He should always be mindful of this in everyday life and use these means of expression, which have been given to human beings by high spiritual forces, consciously and with dignity, but also deliberately, in order to achieve an effect in a kind of everyday magic.

V.

The brother is now in an important process of crystallisation. He has progressed so far in his training that he no longer has to fulfil tasks only from time to time, but his entire being and all his actions are constantly subject to spiritual law. The time has come for a complete inner transformation. The training now no longer consists solely of external recognition, but must now encompass his entire being through the sum of the training given. This process of transformation and becoming demands the utmost commitment from the brother. He must now, in his entire structure, be so far attuned to the divine forces

be open-minded, so that these can flow through him like through a precious vessel, flow through him – per sonare. This root word illuminates the nature of his personality development. The word personality is often used incorrectly. It has nothing to do with human small-mindedness, but rather it is the grace of being allowed to be an instrument through inner strength, on which divine chords resound.

In the training that has begun for harmonious overall development, it is no longer primarily a matter of abstract spiritual knowledge or solely of one's magical will or the completion of the given exercises, but rather the focus of the entire further training is on one's

essence.

Training that does not simultaneously demand the development of one's being must remain one-sided and end on a sandy path where the true flowers of living life do not bloom.

The essence, a sum of interpenetrating forces, is the means to the ta-twan-asi of the Indians. True esotericists do not recognise each other by sayings, greetings or signs, names, insights, sacred acts or good deeds; they recognise each other by the divine concentrated being that we call essence. But just as a gem expert cannot be deceived even by the best imitations, so too can a person not feign such a divine essence and thus his true adeptship to the knowledgeable.

The brother should meditate on what has been said.

From this knowledge, I know very well that I am incapable of leading every person who is not a true esotericist towards this crystallisation process through exercises and lectures, but the training should help those who are called.

So, after the brother has formed his magical expression in sound and form, word and gesture, I refer once again to a vice that hinders and disturbs the crystallisation process into a harmonious being, namely haste! Therefore, one of the most important factors that the brother's being must radiate is calmness!

Now that the brother has progressed so far in his knowledge through the training he has received so far that he knows that time is a very relative concept in the overall process of cosmic development, he must come to the same logical conclusion: how small and ridiculous all haste is.

His being thus radiates an unshakeable calm in all situations.

The peoples in whom esoteric-magical knowledge is still strongly present today all bear this invisible emblem of calm. Our peoples of the West, who have unfortunately become so ignorant, have lost this characteristic in an alarming way.

The brother has the difficult task of swimming against the tide, so to speak. But thanks to the magical power he has developed within himself and his insight, he has the ability to do so.

There are three particular demands placed upon him in his fight against haste:

1. the abandonment of inner restlessness,
2. developing inner immunity to such external suggestions,
3. a wise allocation of one's time.

VI.

The first requirement, the abandonment of restlessness, is probably the most difficult for Westerners. We Germans, born under the sign of Aries, have inherited the vibration of a driving Martian restlessness for generations, so that it requires considerable self-discipline to free ourselves from this restlessness. In esoteric-magical training, however, every student gains such revolutionary insights that they are able to distinguish what is truly important from what is unimportant. They do not chase after minor duties and tasks, but calmly let them fall by the wayside when major tasks fill their time.

The further requirement of wise time management is closely related to the first. Of course, Westerners must meet the demands of their time and their country as far as possible. It is important to me

completely absent, preventing him from fulfilling his daily duties. But as a recogniser, he must also rise above everyday matters as a wise organiser in the allocation of his time. He must not waste time on unnecessary things, only to then hastily squeeze the important demands into a very short period of time.

Here I must repeatedly urge the brother to meditate on his own, to listen to the commandments of his own inner law. These questions are more far-reaching and far-reaching than he believes.

Many people are forced into haste by the pursuit of money and material things. They do not just want to live, they want to live comfortably, beautifully, luxuriously, often extravagantly, within a wide range of possibilities, and so they chase after this earthly so-called happiness with greed and restlessness, without being able to find inner peace. Here, the brother can take an example from the Indian who, even with a lot of money, cannot be persuaded to work if he can reject the offer on the grounds that "I am full!" It is well worth thinking about what a noble social attitude underlies this natural self-evidence!

So here the brother himself must find a healthy path that is appropriate to his nature. He must never forget that his inner development and maturity mean more than all possessions and money. In this regard, he should remember the words of the great Mahatma of the Christ principle, who says:

"Do not store up treasures that moths and rust consume!"

It is not only a Christian impulse that affirms these demands, for we do not attach any importance to being Christians in the ecclesiastical sense. However, all religions agree in one of their main demands, namely in emphasising internalisation.

VII.

The further requirement of being immune to suggestions that permeate everyday life is also not easy to fulfil, because people are deliberately and systematically influenced by the leading circles of politics and economics in order to make them openly inclined towards

the goals that these circles have set for themselves. Their instruments of power are primarily the press, radio, television and cinema. There is almost always a conscious method behind this influence on the masses. The brother must therefore always strive to form his own opinion without being influenced, in other words, to preserve his individuality at all costs. Certainly, he can be persuaded, as long as his inner feelings do not speak against it. Man never stops learning!

But never allow yourself to be drawn into things that you do not agree with internally. Never abandon your idealistic attitude. Then you will be immune to violence, murder, war, exploitation and stupefaction. The esotericist will always possess and cultivate a strong, inwardly grounded love of justice. By consciously placing himself above the masses, on the basis of his expanded worldview and his insights, he will soon be able to distinguish what is good for the masses but not for himself and his own development. He must be an individualist in the purest sense. If necessary, even an individual anarchist in his spiritual goals and domains. The spiritual law of the new age: Do what thou wilt! has the fullest justification for him!

On this basis of knowledge, he will stay away from politics, ecclesiastical endeavours, political parties, and all collective thinking, such as nationalism or communism. He consciously refuses to be harnessed to anything that he does not inwardly desire and recognise as true and desirable. Only in this way will he remain a free person and strive for world citizenship under the wise leadership of the intellectual classes of harmoniously united nations, races and peoples. These are, of course, very lofty goals, which will certainly only be achieved in centuries to come; Nevertheless, he must not allow himself to be deterred from consciously participating in the evolution of humanity as a whole today, from contributing as an individual in the position to which a higher leadership and his destiny have placed him. We are all living today in a particularly noticeable new dawn, to which we must not be blind.

Humanity must not and should not perish through self-destruction, as it appears to be doing today. Leaders are urgently needed, especially in the spiritual realms, but they must be people who are immune to the demonic forces of the age. The fulfilment of this great task is the work of the Lord,

, which, however, can only be based on the personality training of their brothers.

Farbige Planeten-Einstecknadeln

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Die Farben entsprechen der magischen Farbenskala der Planeten.

Sonne	—	gelb	Jupiter	—	blau
Mond	—	weiss	Saturn	—	schwarz
Merkur	—	orange	Neptun	—	dunkellila
Venus	—	grün	Uranus	—	hellblau
Mars	—	rot	Pluto	—	dunkelblau

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"AS ABOVE, SO BELOW; AS BELOW, SO ABOVE."

(Hermes Trismegistos)

By Fra. Amenophis.

Although science has advanced in recent decades from discovery to discovery, from insight to insight, from success to success, so that humans can be particularly proud of their achievements, which unfortunately also leads them to consider themselves the measure of all things, they have still not succeeded in solving the great mystery of the world, the mystery of their own nature, the mystery of the human soul.

Soon, man will have explored every corner of the earth, and the world will become too small for the forward-rushing human spirit, which will then seriously consider conquering the universe.

But he carelessly ignores the unexplored territory of his own soul, even though it cannot be denied that psychiatric science is slowly beginning to venture into the fringes of the realm of the soul.

Just how mysterious and obscure the realm of human mental life is can be seen in an incident that recently occurred in America and which has left the world's leading psychologists helpless and puzzled, as reported in issue 11 of *Quick* on 12 March 1955.

A young woman of 25 named Eva White, without make-up, solid, shy and timid, who has been suffering from piercing headaches for weeks, comes to the neurologist and psychiatrist at the University of Atlanta City, Professor Dr. Thigpen. She is married and the mother of a daughter. She tells the professor that for some time she has been hearing a voice in her head, as loud as if someone were in the room talking to her. While the doctor is still pondering what type of hysteria this case might fall under, the woman undergoes a sudden transformation; she collapses, only to suddenly burst into life, sparkling with *joie de vivre*, using a sexually charged

voice and seductive behaviour.

The professor asks in astonishment, "Is something wrong, Mrs White?" She replies, "Why White?" with a mocking smile, "My name is Eva S."

The professor makes the following diagnosis for himself: split personality, and believes that this sufficiently explains the case. The solid Eva White had suddenly become a sophisticated woman, Eva S., the complete opposite of Eva White. As the story unfolds, she turns out to be an unrestrained woman with enormous erotic charisma, who now spends her life in nightclubs and bars, buys expensive clothes and cynically admits that she is only interested in money, pleasure and men. This split personality became a regular occurrence, and the quiet wife Eva White, who had no memory of the actions carried out in the name of Eva S., had to endure a great deal for the stories that her uninhibited personality double had created. Her marriage fell apart, science was at a loss with its tried and tested methods, and she eventually had to be admitted to a sanatorium. During the long weeks of treatment, the doctors discovered that Eva S. had already appeared in the young Ms White's life at the age of seven and had caused many unpleasant incidents.

And then came the dramatic climax when, one day, a third person came forward who called herself Jane and had no memories of Eva White or Eva S. In many ways, she was like a newborn child; at first, she was confused and afraid. She felt like a giant because she had suddenly become an adult out of nowhere. And this Jane was the most characterful of all three personalities; she possessed self-confidence, compassion, intelligence, taste and showed herself to be cultured in all things. However, she had no experience of everyday life and had to learn everything from scratch, from eating with a knife and fork to the basic rules of the road. Now the woman who is officially Eva White lives three times in different personalities, but the third personification, Jane, gradually succeeded in pushing back the evil influence of Eva S. But to this day, these three women live together in one

body, and none of them has yet achieved victory.

This is what could be read in the aforementioned issue of Quick.

In medical journals, the following explanation can be found about this rare condition – only 90 cases have been known and registered worldwide to date:

"Personality splitting is a form of hysteria. It is linked to certain conditions, such as memory loss, trance and dream states, sleepwalking – all escape reactions to psychological conflicts. When the psychological conflicts become too much for the patient, they give up the fight and unconsciously escape into a being that lives without these conflicts and problems. It seems as if the patient's mind splits into separate parts, each of which has its own mentality and ego and can control the body."

This scientific explanation is likely to be highly unsatisfactory to the thoughtful person, because it attempts to explain the unknown by introducing new unknown factors. Assuming that the diagnosis regarding the preconditions (loss of memory, trance and dream states, sleepwalking) is correct, this does not prove that these are actually escape reactions to psychological conflicts in all cases. How many people have been under severe psychological pressure without running the risk of falling into such states as those mentioned above? How many have given up the struggle of life that became too difficult for them without consciously or unconsciously fleeing into another "being"? How many sleepwalkers, how many people prone to trance states or consciously inducing them have there been without a split personality occurring? And what does it mean for the "SPIRIT" of the sick person to split into separate parts? What does it mean to flee into another "being"?

If "SPIRIT" here is to be understood as intelligence or intellect, and "essence" as character, then it remains completely unclear how a "splitting" of these human functions is supposed to take place.

This serious scientific explanation uses the term

"SOUL" is used in this serious scientific explanation, even though this very term is fundamentally rejected by many scientists

At the very least, however, science has used words and terms in its explanation that are actually only known from the much-ridiculed occultists.

All these definitions serve only to bring even more confusion into the mysterious realm that is human nature.

In ancient cultures, a clear distinction was made between SPIRIT, SOUL and body, and people had a better understanding of the realms of the soul than they do today.

It was only after the Council of Constantinople in 869 AD, when trichotomy or the threefold division was abolished, that twilight and confusion began in the Western world regarding knowledge of human nature.

However, spirit and soul are purely metaphysical concepts, both in the past and today, because they cannot be physically grasped and reduced to scientific norms like the body. Nevertheless, people have always tried to bring the metaphysical functions in humans closer to their understanding in order to explain the phenomena they saw and experienced.

Of course, even the best and most accurate explanations will remain unprovable for the general public, because despite all logic, they remain metaphysical in nature.

Such an explanation will now be given in the following. Although it cannot claim to be the only correct one, it does have the advantage of essentially clarifying the mystery of our history at the beginning and bringing it closer to general understanding.

The "SPIRIT" – according to the threefold division of the human being – is a force that animates, which may perhaps be regarded as life itself. However, like everything we refer to as energy or force in our human terminology, the "SPIRIT" needs a point of support or attack in order to express its effect and manifest itself.

One can imagine the "SPIRIT" in its power and effect as, for example, light, which is always present in itself, but only becomes noticeable when it hits

an object that it illuminates. And this object, this point of support or this form, is the agent commonly called the "SOUL", through which the "spirit" can express itself.

But what is the "SOUL"?

Plato says, "that the soul is the substantial bearer of life (spirit); it existed before birth and lives on after death. It loses its knowledge at birth and, upon entering life (on the physical plane), drinks from the stream of forgetfulness. With the use of the senses, the former knowledge is gradually regained."

According to Plato, the soul is therefore substance, and however subtle it may be, it is thereby concrete, which means that it alone can be the bearer of the power of life, the "SPIRIT".

Nevertheless, it remains to be determined what this objectivity might consist of.

From the effects we can observe daily in ourselves and our fellow human beings, it must be a composite of ideas, circumstances and modes of behaviour which, when they consistently run in a certain direction, we refer to as character.

However, since character is not formed or cannot be formed in the course of a short earthly life, but at most consolidates and expands, i.e. becomes more consistent in pursuing a certain line, the components must come from somewhere.

What could be more obvious than to look for these components in Creation, which is the mother of all being and existence in all forms and effects! One could therefore say that the "SOUL" is the receptive organ for all the endless ideas of the primordial ground, from which it emerged like a breath (Hebrew

NEPHESCH = breath, soul).

And all these ideas, forms, relationships and modes of action are anchored in the smallest cells, which together make up the cellular state "SOUL", just as all the cells of the body make up the cellular state of the human being. In other words, the "SOUL" would be a compendium of countless substantial particles of intelligence, or, one could also say, of countless miniature conceptual images. However, since this compendium or the cellular state of the "SOUL" does not have or cannot have such a rigid

form as our physical body, each soul compendium can be divided again, completely dissolved or transformed into other compendiums in order to produce corresponding new forms and configurations.

And this must indeed be the case, otherwise a person would be unable to improve in any way during their earthly life, despite all ethical and moral laws and educational measures, but would have to remain in the original state in which they came into the world until their death.

It is well known that even the physical body of a human being, despite its rigid form as a cellular structure, undergoes a complete transformation every seven years, depending on the demands and stresses of life or age.

What is attributed to the construction of the rigid physical body should, in all fairness, also be attributed to the much more flexible form of the "SOUL", so that one can safely assume that the "SOUL BODY" has the ability to transform itself daily, even hourly, in its composition. We recognise the resulting effects when a person matures in terms of ethical and moral values or develops in the opposite direction.

According to Plato and the above considerations, the soul of a newborn being must therefore possess a certain amount of soul, and the parents give it all the complementary parts of the soul that the newborn needs to attain the complete degree that enables it to grow into a fully-fledged human being on the physical plane.

What then appears strange in the child springs from the soul compendium it has brought with it and remains strange, but what comes from the parents has an image-forming effect.

As for the so-called "genes" of heredity theory, these would be equivalent to the soul parts that the parents pass on, i.e. bequeath. Of course, the "genes" in the chromosomes have not yet been scientifically proven

and exist only as conclusions from the recognised effects, since they are "SOUL PARTS" of a metaphysical nature. If, as is generally known, parents pass on certain cells of their physical body as basic material for the child's body during conception, they can also pass on parts of their soul compendium.

From this, however, one could rightly deduce that everything that takes place in the physical realm has its counterpart in the spiritual realm, only here to a far greater extent, since this substance is much more malleable.

Hermes Trismegistos, the mystical sage of past cultures, said: "As above, so below; as below, so above."

When a human being has grown up, he becomes a person, i.e. a human being with specific abilities and character traits, which may undergo many changes in the course of his life, just as the cells of his body undergo changes, but which nevertheless retain the same basic characteristics.

And everything we refer to as personality in this human being represents the formation of the "SOUL" as it is to continue living in the hereafter after physical death.

Since the meaning of life is obviously to be found in the higher development of the soul's qualities in ethical and moral values – otherwise these laws would never have been established by humans and no human would feel any inclination towards them – but since development towards perfection in this area cannot be achieved in the short time of a human life on earth, as observation of life teaches us, humanity has assumed since ancient times that souls return to earth. This is the basis of the doctrine of reincarnation or rebirth, which, however, is not to be equated with the "migration of souls," since the latter is based on fundamentally different assumptions.

According to this law of reincarnation, which is still highly controversial today and whose validity cannot yet be proven, every human being

in our time should have completed a series of earthly lives, in each of which they matured into a person or personality.

Each new earthly life would thus consist of the sum of all previous earthly lives, the totality of all experiences and ethical values, the sum of all previous personalities.

This can be imagined as a series of individual images of a person in different clothes, copied one on top of the other. The norm would therefore be that an individual compendium of the soul is welded together from all previous personalities before a new rebirth can take place. For in the so-called afterlife, the bodiless state, a selection is made from all acquired experiences and values; the worthless falls away and only the valuable remains a component of the compendium of the soul for the immortal individual, just as the naked human being is contained in all the images copied one above the other.

Catholics call this necessary selection for higher development "purgatory", the Indians "Kamaloka", but the Gospel calls it "judgement".

This also explains why normally no one can remember their previous earthly life, since their individual personalities – even those from their very last earthly life – have become completely intermingled in order to offer the unbiased opportunity to form a new and more complete personality in a new earthly life, free from all the baggage of memories.

For the end of GOD's ways is Personality.

But there is no rule without exception. Just as this proverb tells us the truth on the earthly plane, so it should also be exactly the same in the spiritual realm. "As above, so below, and as below, so above."

Thus, at all times there may also have been so-called mishaps in the lawful development, which caused certain phenomena that puzzled people because they contradicted their habits.

And here we are now at the point that our story describes.

It could be that a complete blending of the last phases of life, i.e. the last personalities, did not take place entirely in the afterlife and that rebirth nevertheless occurs.

It is completely pointless to rack one's brains over the reasons for this, as more essential elementary concepts already present us with enough puzzles that await solution.

But this seems to have happened in the case of Eva White.

It has always been known that it is not until the age of seven that a growing child understands its new "I", its new personality, as attentive parents can confirm from experience.

In the case of Eva White, no importance was attached to the reappearance of the deceased personality known as Eva S. at the age of seven.

Taking into account all the previous explanations, the deceased personality from the last earthly life, Eva S., for reasons that elude our perception as well as our speculation, has avoided merging with the already existing soul compendium of the individual Eva White and still exists in a separate existence.

However, since the original soul compendium as the sum of all previous earthly lives (of Eva White) had to incarnate for compelling reasons even without this last personality, without being able to wait for the merging with the personality of Eva S., it completed itself, as far as possible, for the new earthly life without being able to wait for the merging with the personality of Eva S., it completed itself, as far as possible, for the new earthly existence from the soul parts of the White parents and came into existence.

On the other hand, the deceased personality of Eva S., as that of her last earthly existence, could not exist separately in the long term without acquiring a body. In order not to fall into dissolution, she had to seek a connection to a body and, when the opportunity arose, displaced the personality of the current Eva White.

To understand this, one must assume that the organs of the body visible to us also provide the appropriate correspondences for this. This personality of Eva S., which has not yet been resolved, i.e. has not yet been selected, remains connected by a magnetic umbilical cord to the soul compendium of the individual called Eva White.

The umbilical cord is thus an earthly counterpart, for death is a rebirth on another plane and birth is another death, even if life on this side currently appears to us to be the only existence. For if a departed personality still harbours strong earthly impulses within itself – and what human being would not have these when departing from the earth – then these must have an effect in the new incarnation through the soul compendium.

And this is likely to be the case with the deceased personality of Eva S., even though she leads a special existence contrary to all rules. Her existing and as yet unfulfilled penchant for pleasure, money and eroticism had to find a way to manifest itself in a new body, which could only happen indirectly through repression.

It should be obvious to any thoughtful person that there are special impulses at work here that do not correspond to Eva White's overall disposition and upbringing, just as some people discover in themselves certain skills or an understanding of otherwise distant things that cannot be traced back to their physical ancestors.

All these are effects of parts of our soul compendium that originate from previous existences on earth and are urging themselves into action.

Of course, one must not conclude from this that one should let things take their course, for otherwise there would be no higher development for the individual human being or for humanity as a whole, and the Gnostic sect of the Carpocratians would be right with their strange theories.

The true meaning of every life lies rather in bringing these parts of the soul to death and supplementing them with ethical, moral and religious parts of the soul.

And this path is also shown to us by the appearance of "JANE" as a third personality in the case of Eva White. Whether this is a gradual blending of Eva White and Eva S., which would be a subsequent mixing of the main soul compendium with the separate personality of Eva S., or whether the efforts and experiences of Eva White in this life, in conjunction with the human influence of doctors and other persons, have created an atmosphere in which moral and ethical values are slowly but surely gaining the upper hand over the base instincts of Eva S. values slowly but surely gain the upper hand over the base instincts of Eva S.

This circumstance is also indicated by the fact that a new compendium of souls is being created, since "JANE" behaved like a newborn child and possessed none of the skills of an adult human being. On the other hand, however, it is not as unfinished as a newborn child must be, according to experience, because a newborn child does not yet possess the character traits of self-confidence, compassion, intelligence and taste until it reaches adulthood.

It remains remarkable that both other personalities, Eva White and Eva S., continued to exist alongside her, even though their influence had become significantly weaker than that of "JANE".

But since no one knows the laws of time governing such a merging or overlapping of personalities, it is to be hoped that this process will be completed during Eva White's lifetime.

6. MINUTES

of the meeting of the Orient Hamburg

Northern Germany District of the Lodge "Fraternitas Saturni" on the day of the solstice 02° Aries.

The brothers and sisters of the forecourt joined in ritual solemnity with the foreign brothers and sisters in the magical force field of Saturn and sent them good thoughts.

The Master of the Forecourt, Hermanius, pointed out the high value of the regularly performed exercises and emphasised, based on his personal experiences, how important experience is in relation to all knowledge.

Fra. Amenophis then gave a supplementary lecture on his published study "Baphomet" (January 1957), combined with a magical concentration exercise.

The Master of the Forecourt.

Hermanius

MINUTES OF THE TENTH MEETING

of the Stuttgart Court

the "Fraternitas Saturni" on the Saturday before Easter 1957 (sun position 0 degrees Taurus).

The Stuttgart antechamber joined in ritual celebration with all the brothers and sisters of the lodge and sent them good thoughts.

Fra. Apollonius was appointed as 2nd Overseer and the brothers Homo-Novus and Ferax were newly admitted to the Vorhof.

Fra. Ramananda spoke about "transformation".

The astrology course, led by Fra. Apollonius, continued and various organisational matters were discussed at the end.

The Master of the Forecourt.

Ramananda

75th ORGANISATIONAL REPORT

of the "Righteous and Perfect Lodge: Fraternitas Saturni – Orient Berlin".

Conference on the day of the solstice: 0 degrees Taurus 1957.

Do what thou wilt! - That is the whole law! - There is no law beyond Do what thou wilt! - And the word of the law is:
"Thelema".

In a ritual ceremony, good and harmonious powers of thought were sent to the following brothers and sisters of the Lodge in the magical force field of Saturn:

Fra.Akademos Magu Pneumatikos.	Br. Rudolfo	Br. Maximilius
Fra. Amenophis	Brother Hertoro	Brother Paulus
Sister Apollonius	Brother Liberius	Brother Florian
Sister Dion	Brother Heinrich	Brother Friederikus
Fra. Ebro	Brother Samana	Brother Baroa
Sister Eichhardt	Brother Johannes	Bro. Umnio - Irate
Sister Erasmus	Brother Michael	
Sister Erus	Brother Reinhart	
Sister Friedrich	Brother Balsamo	Sister Wilja
Sister Giovanni	Brother Peterius	Sr. Gerlinde
Sister Han Rulsow Yin	Brother Benedictus	Sister Luminata
Sister Hermanius	Brother Sergius	Sister Rosemarie
Sister Hilarius	Brother Gradarius	Sister Maria
Sister Inquestus	Brother Fabian	Sr. Marta-Helene
Sister Joachim	Brother Lysanias	Sister Sophia
Sister Karolus	Brother Latentus	Sr. Echeziela
Sister Kaplarius	Brother Radarius	Sister Theresia
Sister Kosmophil	Brother Fried	Sr. Maja
Sister Marius	Brother Karol	Sr. Ditha
Sister Martini	Brother Alexis	-----
Sister Masterius	Brother Dominicus	
Fra.Medardus	Brother Emilius	The Brothers in
Fra.Merlin	Brother Raimund	the mental sphere was
Fra.Protagoras	Br. Angelius	thought
Fra. Prozogood	Br. Leo	thought:

Fra. Ramananda	Brother Ana - Raja	Sr. Francis
Sr. Reno	Brother Lothar	Sister Panaton
Sr. Saturnius	Brother Oedur	Brother Uparcio
Sister Sigur	Brother Noah	Brother Nadirius
Sister Theoderich	Brother Aquarius	-----
Fra. Theobald	Brother Probandus	
Fra. Valescens	Brother Rotat Mundus	
Sister Wilhelm	Brother Nikolay	

As part of the restructuring of the lodge organisation, the following brothers and sisters were awarded the title of brother for their proven loyalty to the lodge:

Fra. Angelius Fra.
 Fabian Fra. Fried Fra.
 Karol Fra. Liberius
 Fra. Lysanias Fra.
 Luminata Fra. Noah
 Fra. Reinhart Fra.
 Wilja

Fra. Hermanius, Master of the Forecourt in Hamburg, was awarded the Mercury degree after passing his examination.

Fra. Giovanni was welcomed as a guest of the state of Rhineland-Westphalia. He gave a lecture on the topic: "Outline and Study of Meditation."

After fulfilling the examination requirements, the Grand Master admitted Fra. Giovanni to the Gradus Solis of the brotherhood.

Brother Theomachus emphasised the character of the festive lodge, which bears the name "Porta - Lucis" and is considered the most important festival of the Brotherhood, through an instructive process on the topic: "Spiritual Rebirth."

In his capacity as Grand Master, Master Gregorius read out the decree on the installation of the Grand Lodge and the commencement of its work.

In future, all regulations and decrees will be sent to the brothers separately and brought to their attention.

Love is the law!

- Love under will!

- Compassionate love!

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GNOSIS AS A WORLDVIEW

by Br. Noah

"Gnothi seauton" (Know thyself. Wisdom
saying of Chilon,
at the Temple of Apollo at Delphi.)

Gnosis as a concept.

The term Gnosticism generally refers to the movement of the 2nd and 3rd Christian centuries, which recognised salvation only through higher knowledge (gnosis) accessible to spiritual people alone and thus made itself guilty of heresy (false doctrine) from the church's point of view. These wild shoots of Christianity proliferated in various directions, depending on their respective pre-Christian origins, without ever deviating significantly from the general line of Gnostic thought. It is hardly conceivable that Gnosis originated through Christianity, since the actual Christian influence was too small in most of the teachings. It is more likely that the basic principles of these systems were already established before the beginning of the Christian era, with Christian names and ideas being added later. Naturally, this did not happen without transformations and idiosyncratic interpretations, which soon led to Gnosticism being suspected of heresy. Although an intolerant church ensured that these remnants of pagan times soon disappeared from public view, it was unable to eradicate Gnostic thinking. Just as there are still Gnostics today, there have always been people who recognised this worldview as valid for themselves. The chain has never been broken since the beginning, only the interpretation has changed according to the respective era. Strictly speaking, it also shows variations from person to person, depending on their personal level of development. Quispel's definition: "Gnosis minus Chris-

"Gnosticism = Gnosis" makes it clear that the core, untouched by time-related additions, must always remain the same.

Gnostic foundations.

Quispel aptly highlights the quintessence of Gnosticism: Gnosis is the mystical projection of self-experience.

Through introspection, man first becomes aware of his deepest essence. The Untitled Work says the following on this subject:

"You will be like God when you become aware that you come from God, and you will see that God is your Self."

Similarly, Hermes Trismegistus, whom we can describe as a Gnostic based on his thinking (like Zoroaster as a magician), says: "When you have recognised yourself, you will also recognise the one who alone is truly God."

Gnosis satisfies people's need for immortality and also helps them to work through their fear of death. Fear of death and the urge for immortality have always been formative elements of cults and religions. The eternal questions of humanity – where we come from and where we go after we die – the miracles of fertility and procreation, with the obvious dualism of everything conceptual, demanded and continue to demand explanations in accordance with the inner attitude of the questioner. It would be pointless to outline the various Gnostic systems, as they are all more or less the same. The eternal transformation of humankind, its environment and its respective attitude to all questions of life must also be taken into account. The common thread of Gnostic thought runs through all stages of human culture:

- hunters, gatherers, farmers, citizens and collectives - the common thread of Gnostic thought winds its way. The external form changed just as profane religion, division of labour, technologisation and moral laws had to adapt to the corresponding stages with their requirements. Just as the standards of today's technology, as an expression of the collective age, cannot be used to judge ancient cultures such as the Sumerians, Egyptians, Mayans, Aztecs and Incas

etc. can be applied (there was no need for industrialisation and rationalisation when there were sufficient slaves available), just as Christianity, which is barely 2000 years old, cannot be used to judge past or existing religious systems and cults. When the Christian worldview eventually shatters under the demands of the new age due to its lack of adaptability, as every outdated system has ultimately been replaced, Gnostic thinking will nevertheless remain in its principles, albeit in a different guise, since it is based on the unchanging experience of the self. The recognition of the world as dualism (ancient languages, such as the ancient Semitic languages, had a special dual form in addition to singular and plural) is expressed in Gnosticism as the desire for the separation of the two natures in man and the cosmos, the separation of light from darkness. In contrast, Christianity sees perfection in wholeness, so that God may be all in all. This polar opposition proves only too well how little Gnosticism and Christianity actually have in common. The Gnostic is a human being in this world, but not of this world. He perceives the world as demonic. Hence, in many cases, his revolution against cosmic and moral law. He sees Eros, the libido, as the sole cause of entanglement in matter, of the fall into sin through the seven worlds. The ithyphallic Priapus points to his sex as mortis et vita locus (place of death and life). Oaths were also sworn by the phallus, as it says in the Old Testament, "Lay your hand under my hip," not in my loins, as Luher bashfully translated. Headlong, the primordial man – Adam Kadmon – the self, the soul, plunged into the lust that draws down to earth. In each planetary sphere, the matrix of his self (the divine spark) received the imprints that now made him, as an inhabitant of this earth, enveloped in the seven bodies or veils, dependent on the cosmos. A process that repeats itself analogously with each incarnation. Adam became Lucifer, who was to become like his creator, but could only create in matter by giving up his androgynous origin. According to the ancient Jewish interpretation of Genesis, the first human being was a dual being (male-female), back to back, which HE sawed through and from one side of which (not a rib) the woman was then created. The conclusion from this:

"There is no sin except procreation."

Re-spiritualising the powers of procreation was therefore always the primary concern of Gnosticism. An ancient Egyptian image of Osiris shows him lying down, his right hand embracing his erect phallus, his left hand on his forehead. As a consequence of this "original sin," the self now wanders from birth to birth, like Ahasver. Overcoming this can only be achieved through the "Virgin Sophia," the wisdom that brings the knowledge of truth.

Happy is he who knows his soul.

Magus and whore, the human being striving for salvation and his soul, turned into a whore by descending into matter as Lucifer, as the bringer of light, if one wants to call the fire of Prometheus, the fire of lust, light. Nahash—the serpent (biting its own tail), Eros, rules the world. It is the force that sets life in motion, the attraction of the self to the self. Only reunited through the alchemical marriage can the newly created hermaphrodite shed matter. He has overcome Māyā – the world of illusion – and can return to his original home, the world beyond the spheres of the visible universe. His trained consciousness – Nous, which contains the ideas (which are the archetypes of what is depicted in the transitory world) – is the mirror in which the deity is reflected or, according to Quispel, a prism that causes the indifferent primordial light to break down into its colours. In the beginning were God and chaos – Fuit deus et hyle. Both without beginning and uncreated, existing from themselves, unbegotten. The deity or the primordial sea of light, whichever relationship we choose, is by definition inexpressible. I am that I am, it says of itself. The only thing that can be ascertained is that it has a polar character. At once father and mother, its firstborn son is the Logos – the Word. Mediator between God and the world. (The triptychs – three faces – of recent and past times bear witness everywhere to the resulting trinity.) Through the Word, God first becomes the creator of the world. From his consciousness – Nous, which contains the ideas – these are first named and thus created, born, through the Word. Modern thinkers are always amazed at the indeterminate hypostases (objectivities) in Gnostic systems. They are both image and idea. Probably

The mind can reconstruct the structure of various teachings, but any explanation must necessarily remain unsatisfactory, as it can only be grasped intuitively. Plato already said that knowledge is memory. Intuition draws from the immeasurable reservoir of the unconscious, which has gone through countless incarnations. The intellect works as directed thinking, thinking in words, i.e. taken from language, which in its basic substance consists of primal sounds, from which an abstract word structure can arise for concepts that the mind needs to accomplish its tasks. Intuition as image-thinking, however, is difficult to put into words for the purpose of communication. It wants to be seen by each individual for themselves. The descriptions of inner processes that pervade the entire hermetic literature testify to how difficult it is to be understood by one's contemporaries, and how infinitely more difficult it is to make one's innermost experiences understandable to posterity. After all, the words that have been laboriously chosen as parables still originate from an age of different thinking. A good example are dreams, insofar as they do not originate from external influences. Even if we succeed in bringing them to the conscious mind, which requires some training, we usually fail to describe them accurately. Seemingly unrelated images and sequences of images are equally confusing as we become aware of the inadequacy of our language. Directed thinking, which is switched off during sleep, is unable to make sense of the processes of the subconscious during the day. The same process can be observed when we let our thoughts wander, daydream or fantasise. This is made even more difficult by the timelessness and spacelessness of the subconscious. A good example of this is the prophet Mohammed, who, at the beginning of a vision that took him through all seven heavens, knocked over a vase, which he was able to save from falling just before it hit the ground. It is hardly surprising that all renowned psychologists have devoted themselves to the experience of dreaming. In addition, C.G. Jung attempted to coordinate dreams and alchemy. Certainly, initiations begin in daydreams and night dreams (a reason to observe the currents of one's subconscious more closely), but to conclude that initiation dreams are the beginning of schizophrenia is to enter borderline areas where many things overlap.

Not to mention Freud's theories, which sought to attribute everything to sexual complexes

. The close connection between cult and sex is readily acknowledged. (The topic of "cult – sex – religion" will be dealt with in detail in a further work.) A strong, unfulfilled libido often finds an outlet in excessive religiosity. The ecstatic wedding of some brides of Jesus, unambiguous poems and songs to the heavenly bridegroom or heavenly bride originate in the sexual sphere and demonstrate the abreaction of repression. Every initiation harbours great dangers due to the inevitable emotional upheavals, which can only be countered by systematic training that brings the neophyte closer to the inner, revolutionary experience step by step. The failures of unprepared curiosity are housed in our insane asylums. Hysteria and nervous breakdowns are the lesser consequences, permanent schizophrenia the worst. Despite everything, there is no other way. Gnosis can only be experienced. Speculative interpretations remain completely fruitless.

Gnosis in the ages.

Unfortunately, only a few Gnostic writings have survived. For the most part, our knowledge extends to so-called Christian Gnosis, and even here, it is based almost exclusively on the biased sources of Irenaeus, Hippolytus, Epiphanius, and other heresy hunters. For the period before the Common Era and after the 3rd Christian century, we are dependent on only a few fragments of rituals and ceremonies that have been handed down. It is therefore quite uncertain to which mysteries, orders and secret societies Gnostic worldviews can be attributed. At all times, the actual core of the teachings was preserved among a few initiates, mostly priests, since esoteric knowledge was almost always in contrast to the prevailing profane religion. Unsuitable for the masses, these insights had to be kept secret, which is why oral transmission was usually preferred to written records. However, insofar as writings were left behind, they were obscured by parables and adapted to the official religion, making it impossible to extract the core of the teachings.

my task, which is only capable of providing general guiding principles anyway, since, as already stated, individual experience can hardly be conveyed. Profane religion, adapted to the respective age, nevertheless remains an irrevocable necessity as the bearer of moral order, which cannot be replaced by secular power. The eternally identical results of intuitive insight, if profaned, would only lead to the removal of all barriers and thus to chaos, since understanding by the masses would be impossible, being reserved solely for self-experience after intensive training. The intolerance of later secular and ecclesiastical rulers, who subjected everything that did not pay homage to rigid dogmas (whether human or written) to destruction, makes it even more difficult to follow the traces of Gnosis.

The red-skinned Cro-Magnon man, ruler of Atlantis (today's indigenous peoples of North and South America show Mongolian influences due to immigration from Asia via the Bering Strait), could be regarded as a bearer of Gnostic ideas. Through the migrations of the Indo-Germans, Gnosticism spread widely and was preserved as the intellectual property of the priestly caste. The indigenous peoples can be attributed with a more magical way of thinking (hunting and fertility magic) as their origin. As with India (Rama and Krishna), Hermes Trismegistos can be considered the oldest known representative of Gnostic thought in Egypt, as evidenced by the entire tradition attributed to them. In India, the ancient Inā-na Yoga still exists today, whose most important and recurring meditation is the question:

"Who am I?" applies.

The following millennia bring a coexistence, often also a fusion, of magic and gnosis. It would be a rewarding task to examine and analyse the various current religious systems, both the secular religions and the mystery cults, more closely in this regard. The only, but greatest, obstacle is the more or less incomplete or as yet untranslated material, insofar as it exists at all. After a great leap forward in time, which awaits clarification, we arrive at the sect of the Essenes, also known as the Pure Ones.

They were widespread in Syria, Palestine and Egypt around the turn of the millennium, having emerged after the return of the Jews from Babylonian captivity. At

Among them were the group of theorists, who were properly accommodated, and the group of practitioners, who lived in community with other people and were married. White robes, ritual washings, love feasts and tolerance were among their characteristics, as were a special diet and the practice of healing arts. The Therapeuts (mainly found in Egypt), who were related to the Essenes, also practised a baptismal rite in running water and the custom of breaking bread when distributing it to the poor. The similarity between Philo's (born around 30 BC) description of the teachings of the Therapeuts and Clement of Alexandria's (200 AD) description of Gnosticism is striking in every respect. It is probably not wrong to claim that Jesus, whose life from his flight to Egypt until the age of 30 is shrouded in darkness, received his initiations during this time from the Essenes and Therapeuts in Alexandria, who had a school there. That he was close to this sect is evident from his entire course of action. The inscription on the cross – INRI – which is subject to many interpretations, was used in Egyptian tradition during the initiation of mystics, according to Krumm-Heller's *Der Rosenkreuzer aus Mexico* (The Rosicrucian from Mexico). When the word was pronounced according to a certain rhythm, which is unfortunately unknown, the body became numb. In the process, special incisions were made, which, according to the Jews in their *Toldot Yeshu*, Jesus is said to have possessed. In order to perform the miracles attributed to him, he is said to have been

-invoking the name of God-, in the sense of ancient Semitic magical papyri, may have been predisposed. In the centuries that followed, during the initial spread of Christianity, a large part of the body of thought that was naturally related to Gnosticism (but only in the esoteric core of the teaching) was readily absorbed by it, especially in the form of the apocryphal gospels. In some cases, only terms and names were Christianised, past times were apparently identified with Jesus, and thus the image of Christian Gnosticism emerged. The bloodless sacrifice in the form of bread and wine had also always been part of Gnostic mysteries. Basically, the teachings of the Sethian, Naassene, Ophite, Archontic and other groups differed only slightly from each other in their fundamentals. There is now justified hope that the darkness surrounding Christian Gnosticism will be dispelled at least to some extent.

can be largely clarified. Thanks to the discovery at Nag Hammadi (50 km north of Luxor in Upper Egypt), once the findings have been fully deciphered, scientists will have access to better sources than those available to the contemporaries of the Gnostics. The find consists of 13 papyrus codices, comprising 44 Gnostic secret books (in Coptic). The find comes from a library of the Sethians, who regard the forefather Seth, son of Adam, as the prototype of spiritual man and revealer of the hidden world. Among the finds is a letter from Eugnostos with insights into the Pleroma, the world of the Aeons, etc., in a version without any reference to Christianity. A transcript of this letter in Christianised dialogue form is also included. Otherwise, the following books from the find are noteworthy: Revelation of Adam to Seth

Logos Authentikos from Hermes to Tat

Apokalypsi of Dositheos

Text of the Writings

-Asklepsius and Poimandres-

(The foundation of Hermetic writings).

Tradition of Matthias. Gospel of Truth Apocalypse of

Messos

Apocalypse of Zostrianus

(Persian prophet, relative

of Zarathustra)

And most importantly, the Apocryphon of John from the early 2nd century, with only minor Christian influences. The well-known later works, such as the Books of Jeu, the untitled work and Pistis Sophia, are all based on this work. To a large extent, it was Gnosticism that forced Christianity to compile the parts that comprise today's New Testament canon from the diversity of traditional works and newly created gospels. It was not until the Council of Nicaea in 325 AD that the current creed – the essence of the Father and Son – was adopted. This led to the development of a strict dogma, which resulted in the Gnostics being branded as heretics and persecuted. Barely in existence, Christian Gnosticism was forced to disappear from public life again, precisely because it had too many "pagan tendencies" as its basis. This is not to say that Gnosticism no longer existed and does not exist today. As its

The Templars, alchemists, Knights of the Holy Grail, Rosicrucians and various lodges of more recent times can be regarded as further developments. Some of their thinking was thoroughly Christian in orientation, while others used Christianity merely as a cover. Such camouflage was sometimes very necessary in order to escape persecution in the Middle Ages. It can be assumed with certainty that the Order of the Knights Templar, which was based in the Middle East for a long time, taught and practised Gnostic thinking in its degrees of initiation. Close contact with Christian Gnosticism, which had always been strong in Palestine, as well as with the corresponding Mohammedan sects and orders, inevitably led to this. Having acquired great wealth through their official role in the Holy Land, it was precisely this material basis that proved to be their undoing. The perpetually empty coffers of the universal church and the French kingdom were just waiting to be filled by the Templars. By violating their vow of silence, Gnostic practices became known, the deeper meaning of which was incomprehensible to the uninitiated, providing grounds under the law of the time to exterminate the Templar Order. The order's sacred objects, the legendary Baphomet, the Ark of the Covenant and the seven-branched candlestick from the Temple of Jerusalem, apparently did not fall prey to the Inquisition. Their whereabouts remain unknown to this day. The only documents available to researchers are the official court records of the Templar trial. What lies dormant in the secret archives of the Vatican, which could provide clarification, will probably remain hidden forever. Most of the later orders and lodges were recruited from the scattered remnants of the Templar Order.

However, the extent to which they were privy to the ultimate secrets cannot be ascertained and may have given rise to many errors. Since, as in all cult communities, only a few had received the final consecrations and thus, for better or worse, a great deal of half-knowledge was spread by these scattered individuals, many of the new foundations that sprang from them became practitioners and interpreters of rituals and symbols without knowing their ultimate meaning. Today, the Gnostic path of self-awareness is overgrown with the weeds of external ceremonies that are devoid of any inner participation on the part of those who perform them.

Alchemists, Rosicrucians and Freemasons trace their origins back to ancient times. They are all correct insofar as Gnosis is present at all times and in all places, whether in closed cult communities or in the solitary seclusion of individual thinkers. But to the same extent that the esotericist distances himself from the artis regis, the royal art of self-knowledge, the alchemist becomes a gold-hungry cook, the magus a sorcerer and spiritualist. The priest becomes a curmudgeon, the guru a master, an unctuous bigot or master of ceremonies without a calling, incapable of showing the path to liberation to the disciples who look up to them in faith, because they themselves have not crossed the threshold of their own person and advanced to their true self. We can see only too well in astrology how far profaned esoteric disciplines have strayed from their origins. A holistic view of macro- and microcosmic embedding and development has become a form of divination that predicts happiness, misfortune (two concepts that are relative, i.e. dependent on the attitude of the individual) and other details taken out of context, sometimes presenting itself as very scientific.

Jesus, probably one of the highest Gnostic initiates, was unable to fully initiate his disciples (perhaps with the exception of John) during his short teaching career, as he often complained about not being understood (but he could not and was not allowed to be more open). The only thing his followers could grasp was the difference between the old law of retribution and the agape, or non-erotic love, preached by Jesus. If even this aspect of love was not fully understood, how much less so were the other sermons and parables. This is the only way to explain the many misunderstandings in the interpretation of the official and apocryphal Gospels, which separate the Christian churches, and in some cases also Christian Gnosticism, from true Gnosticism. However, a misjudgement of the facts, a lack of understanding and a bending of the text to suit their own interpretation on the part of the Gospel writers (the texts were not fixed until after more than 100 years of oral tradition) as well as translation difficulties should also be taken into account. Much becomes clear in Matthew 16:19: "And I will give you (Peter) the keys of the kingdom of heaven

. Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Who would not immediately recognise the similarity to the Tabula smaragdina of Hermes Trismegistos? However, the papacy derives from these misunderstood initiation sentences the right of key power, such as forgiveness of sins, excommunication and anathema.

Conclusion and implication.

No one will dispute that we are currently in a period of transformation and restructuring in every area. The Uranian age already cast its shadow with the French Revolution. Marxism, with its effects, a product of the birth pangs of a new era, may also be only a passing interlude. Based on historical materialism and empirio-criticism, it cannot free us from the fear of death and satisfy our urge for immortality.

At best, therefore, what remains is an economic theory that fails to encompass the whole human being. What the final social order will look like in all its consequences – economy, social structure, culture, moral laws and religion – cannot yet be foreseen. The only thing that is certain is that the French Revolution of 1789 dealt the death blow to the individual bourgeoisie. Its agony began after the Second World War, when the middle class had to give way to an upwardly mobile working class. The problems of an intellectual proletariat are looming on the horizon. Today's youth, and not only them, only feel comfortable in large groups. The flight into the collective has begun. After the uranium atomic bomb, the hydrogen bomb was developed, based on nuclear fusion. This is the same process that occurs in the sun, which, at a temperature of approximately 14 million degrees, converts heavy hydrogen into helium through fusion, releasing enormous amounts of energy, only at a rate that our physicists have not yet been able to replicate. Whether this new era will conclude human development, only to begin anew, as has perhaps often been the case before,

It remains to be seen. The question could still be raised as to whether, in accordance with the analogy "as above, so below", humans had already solved the problem of nuclear fusion in the past, only to fail due to the misuse of this primal force. Despite many theories, the problem of Atlantis remains unsolved. In accordance with the overall transformation of humanity, the individual must also undergo his own transformation and bring his development to completion. Even if there is a possibility that, after a period of long rest in the eternal sea of light, in God or even Nirvana, at the beginning of a new "breath of Brahma", his liberated self will plunge back into matter, into the arms of Eros, in order to begin the restless path of Ahasverus with a new upward development towards salvation. Nothing lasts forever. Despite this knowledge, there is only one way: the search for our self. John the Baptist (also an Essene) did not say, "Repent," but rather, "Be transformed," as the correct translation reads. Esoteric astrology shows us the imprints of our ego matrix, caused by the influences of the stars in their mutual constellations (aspects), connected with the position in the respective cosmic and earthly force fields (signs and houses) at the time of our incarnation. It is no coincidence that our birth takes place at the time of a certain planetary position, but rather that it is adapted to the state of development of our ego. The transitions of the moving stars during our lives via their radix locations, aspect points and the like trigger reactions in us via our ego matrix, which in turn correspond to those of our environment. What we call luck or misfortune only wants to propel us forward on the path of higher development. Everything has its meanings, which must be utilised. The individual life course of the individual is irrelevant to the workings of the world. It plays only a minor role. The tendencies are predetermined and will be fulfilled, one way or another. For the individual, only his personal transformation in the eternal samsara (cycle of births) is decisive. No forgiveness of sins can liberate; the karmic burden of past and present existence must be borne personally. As long as the laws of cause and effect are not recognised, the wheel continues to turn, creating ever new entanglements. At death, the film of one's life plays out once more, and one clearly recognises what awaits. In a fraction of a second, but what seems like an eternity to the timeless and spaceless subconscious, some experience their hell. Not what they have achieved, but where they stand in

Some experience their own personal hell. It is not what they have achieved, but where they stand at the hour of their death that is important, lest another round have been in vain. One's own Gnostic worldview must be constructed without gaps. From this, the individual path to salvation becomes visible, corresponding to the pilgrim's degree of maturity. The beginning can be shown, but there is no guidance. Everyone is met with the great loneliness of being alone with themselves. The first requirement remains the surrender of one's personality to one's true self. Igniting the spark of light within us, the earthly Adam must be burned in order to be reborn like a phoenix from the ashes as a god-man, as Rebis (res binas). The experience of self-awareness, the recognition of the immortality of our self, the consummated alchemical wedding, the unio mystica with our immortal ego, shapes us into conscious inhabitants of both worlds. Only those who have become aware of their immortality can lift the veils of Isis to experience the last secrets of the world. Between the eternally turning wheel of incarnations and the spiral of upward development lies the abyss of our mortal body. It must be overcome by each individual through the recognition of their true self. It should be emphasised once again that only the inner experience of self-knowledge leads to success. Knowledge based on intellectual considerations remains only on the surface, incapable of bringing about inner transformation.

Seek, and ye shall find; knock, and it shall be opened unto you.

As a counterpart to the Freemasons' "know, dare, will, be silent", the Gnostic tablet is also listed here:

mmmmmmmmmmmmmmmm			
m	S	B	m
m		m	
m		m	
m			
m	N	A	m

mmmmmmmmmmmmmmmm

Sige (Silence), Barthos (Depth), Nous (Mind) and Alatheia (Truth).

- EGO ET PATER UNUM SUMUS -

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ON THE ASTROLOGICAL DOCTRINE OF PERIODS

by Gregor A. Gregorius

The student knows that, as a being, he is in close cosmic interaction during his earthly existence. In order to recognise and comprehend this, he pursues his astrological studies. His life unfolds according to periodic laws, which are, of course, absolutely cosmic in nature. The planets are, in the broadest sense, the architects of his life. Knowledge of the periodicity of events can greatly contribute to increasing a person's joy and zest for life. Above all, this knowledge provides resilience against the adversities of everyday life that one is inevitably exposed to on this earth, because one knows that all hardship must come to an end, as it is subject to periodic laws. In order to track these periodic periods, it is necessary to follow the transitory transitions of the large planets, which, according to esoteric teachings, are considered to be the bearers of destiny: Pluto, Neptune, Uranus and Saturn. The planet Jupiter does not shape destiny, but only intervenes in a mitigating manner when the constellations are favourable.

But there is another rhythm of the planets, albeit of a more general nature, through which they intervene in human life. The most important is the Saturnian periodicity, which is subject to the number three. Saturn is the planet of destiny, the shaper and designer of life. But due to its own structure and nature, it is not capable of creating and giving life. It is the great negator. It can therefore only shape destiny, and its constructive energies must make use of the forces of the other planets if it wants to shape life. That is why, in its periodic influence, it connects with the forces of the moon, which, according to esoteric teaching, is its most faithful servant. Herein lies a deep mystery and, at the same time, the explanation for many otherwise inexplicable characteristics and effects of the moon's forces.

The student should think deeply about this, and he will receive some inner enlightenment. The forces of the moon are therefore based on Saturn and are therefore absolutely demonic. For example, he should draw the conclusion about women, who are creatures of the moon, and he will no longer be surprised by many things. That is why the cult of Isis, which was a moon cult, was naturally black magic. A female being can develop great magical powers within herself if she consciously uses the powers of the moon. There were many witches in the Middle Ages, but only a few wizards.

Thus, the periodicity of the moon's powers, expressed by the number 9, is important and connected to the powers of Saturn. In a sense, the power of Saturn is sublimated in the moon in a refined triple potency.

Applied to life, the following years are important and have a formative influence: the 3rd, 9th, 15th, 18th, 27th, 33rd, 45th, 54th, 63rd, 72nd and 81st years. Experience shows that these years are usually decisive for one's destiny, since, according to the above, the forces of Saturn and the moon act together. In addition, the numbers of Saturn's magic square, which are known to the student, must be added.

Children often die in their third year of life, as this is a Saturn and death year. Until the age of nine, only the mother's influence usually extends, and childhood itself is now over. From the ages of 15 to 18, the influence of puberty extends. The age of 33 gives a man the maturity to become a man, because until then he is usually not yet fully developed mentally. The years of manhood and creativity last until the age of 45, because then the best time of a man's life begins, lasting until the age of 54. By this time, he has become mentally experienced and mature, he is no longer so easily influenced by his environment, and women no longer play as important a role in his life as they did in his younger years. The period up to the age of 63 is also worth living, if it can be spent in good health.

The fateful years in which Saturn and Moon periodicity coincide are therefore particularly important, especially, for example, the 27th, 45th and 63rd years of life. This applies to both sexes. But for women, the very important rhythm of 7, i.e. the power of Venus, is also added. Venus particularly governs the sexual sphere in female beings. So there are

The 7th year is particularly important for women, usually in a happy and favourable sense. The years in which favourable transits of the major planets occur are particularly fruitful, because the periodicity described here can only be assessed in general terms and is only supplementary, not primary. The Venus rhythm only coincides with the Moon rhythm in the 63rd year of life, which is why this year is a year of crisis and death for women, due to the hidden Saturn tendency.

For the man, the rhythm of 5 is important for the same reasons, because the forces of Mars not only dominate him in his sexuality, but are also constructive and energising in a general sense.

The student should now review and observe his life during these important years. These years form intersections in terms of their content and indicate the beginning of a similar period that lasts for a certain rhythm. It slowly swells and then slowly subsides again. If a student has a difficult experience at the age of 27 and has to go through other special difficulties, the primary cause of which lies in the bad transits of the slow-moving planets, he can and must expect a periodic after-effect for another 9 years, although the culmination point is already reached after 4 1/2 years, as the tendency now subsides again. In addition, the periods of the various planetary rhythms will probably overlap or intersect to some extent.

I emphasise once again that the student should not place too much importance on these periods, as they are only to be regarded as secondary, but in some respects they can still provide comfort and confidence.

There are purely scientific works on period theory that are based not on astrological experience but on biological laws and only assume cosmic influences to a secondary extent.

I refer in particular to the works of the researcher

Fliess: "Laws of Life and Death." and
"On Period Theory."

More recent researchers also assume that men have a monthly period lasting 23 days, as a counterpart to the female monthly period

of 28 days.

There is ample literature on this biorhythm.

BOOK REVIEW:

Haroun Tazieff, Gates of Hell, Volcanology, the adventure in science. - Translated from French by Werner DeHaas. - 1956, Albert Müller Verlag, A.G., Rüschlikon near Zurich. - 220 pages with 19 images in the text and 10 art prints. - DM 15.80

A volcanologist's vivid account of his dangerous work, which will delight the many fans of good travelogues rich in unusual experiences as well as adventurous young people, teachers and mountaineers, because it contains excitement, adventure and instruction and reveals great courage and genuine modesty. First and foremost, the author recounts his ascents of various volcanoes in Central Africa. From there, he draws parallels with many other well-known volcanoes and volcanic areas in order to familiarise the reader with the workings of volcanic research and its practical significance. Throughout, one senses the enthusiasm with which Tazieff devotes himself to his dangerous research work. He is on familiar terms with fire, ash rain, explosions and earthquakes, and manages to stand arm in arm with us and death at the edge of a crater, just above the lava bubbling like boiling water.

Breathless, we run with him away from a stream of embers, desperately hacking at the thorny undergrowth that tries to hold us back, while the heat becomes increasingly diabolical and our calves are already blistering; exhausted yet happy, albeit bruised and cut, we crawl into the tent with him. The book describes the research work of volcanologists, which ultimately serves all of humanity, in vivid, first-hand episodes. It leads us to the 'gates of hell', which are still open everywhere today, gateways to the interior of the Earth, which no one knows and which still threatens us humans with primeval catastrophes.

BOOK REVIEW:

Prof. Dr. Edwin Hennig, Gone Worlds. Hunting dinosaurs in the East African bush. - 144

pages with 16 art prints, two map sketches and a timeline of geological periods. -1955, Albert Müller Verlag, A.G.,
Rüschlikon near Zurich and Constance. - DM 15.80

This book takes us on a journey through time and space to distant lands, to Tanganyika (formerly German East Africa) and 130 million years back in time to the dawn of the Jurassic and Cretaceous periods, to a world populated by giant lizards, the dinosaurs.

In 1907, an engineer in the hinterland of Lindi stumbles upon a fossilised bone of enormous proportions protruding from the ground. This was the start of a highly successful palaeontological expedition with hundreds of black helpers, who discovered the remains of entire herds of dinosaurs, until Behemoth itself emerged from the marl in completely preserved fossil remains, a giant dinosaur 23 metres long and as tall as a house. The monster did not crawl, it strode along on enormous legs, unassailable thanks to its size ... until it sank helplessly into the tidal mud of the victorious advancing ocean with countless companions. Among the heavy bone remains, the author, who participated in the excavations as a young scientist, found a tiny mammal lower jaw – the future of this former world, its link to our present time.

Twenty-five years after this great experience, the author returns once more to the paradise of his youth, this time to conduct geological research and further excavations of considerably older creatures in another area. Both expeditions are described not only in terms of their results, but also in terms of their adventure-filled course. This – overcoming countless dangers in the tropical rainforest, in thorn bushes and elephant grass, on makeshift bridges over swollen rivers where crocodiles lie in wait for the reckless – rounds off the picture of "worlds gone by" to create an unforgettable impression. There are two ways to experience Africa, says the author: in the manner of Livingstone, as a friend of the indigenous population, who drew his authority to lead solely from his superior wisdom

and therefore traversed the country unthreatened on paths never before trodden—or in the manner of Stanley, with his rifle at the ready, as a master who sees black people as inferior beings, fit for nothing but service.

The behaviour of the black people, who treat him with complete trust and helpfulness, proves to us that the author belongs to that small select group around Albert Schweitzer who courageously carry on Livingstone's legacy. What other white people achieve only with threats, he achieves with a friendly, humorous word.

However, the world of the past is not only the world of the dinosaurs from 130 and 200 million years ago, which the author brings back to life. It is also that enchanting, untouched Africa that welcomed white people at the beginning of this century, whereas today it is increasingly turning into a place of eerie tensions, from which flashes of hatred spark. But we are spared from seeing Africa in this way here; our safari with the author as our guide leaves us with a glow like that of distant, sunken horizons of happiness.

APPLIED KABBALISTIC PRACTICES IN EVERYDAY LIFE

By Dr Wilhelm Liedke

It often happens that, unbeknownst to the uninitiated, the magical powers of numbers and letters in common names are deliberately concealed by initiated individuals in order to be effective on the material plane. One is then often amazed at the expansive power of such a name or designation. A prime example for those in the know is the name "INVEHA" – which was widely known in the 1920s in all occult circles as the company name of a Berlin bookshop specialising in fringe sciences. This bookshop, just like the then "Esoterische Studiengesellschaft Berlin" (Esoteric Study Society Berlin), was an advertising centre for the lodge behind it: "Fraternitas Saturni". It is therefore not surprising to find here a practical example of deliberate magical concealment.

Those who inquired were told that the peculiar name had a completely harmless meaning: it was an abbreviation of "Internationales Verlags-Haus" (International Publishing House). But what was the reality?

1. From a Kabbalistic point of view, the name "INVEHA" has the same value from front to back. It is a closed unit. In Kabbalah, the letter I has the numerical value 10, N = 50, V = 6, H = 5, A = 1 = cross sum - 72 - 9, or: 1 5 6 5 1.

The vowel E is not assigned a number, as it was not expressed by a letter symbol in Hebrew.

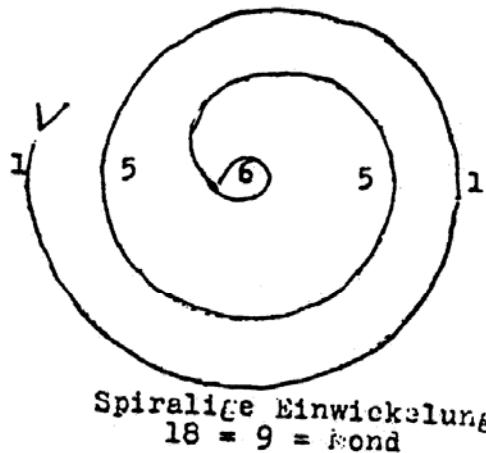
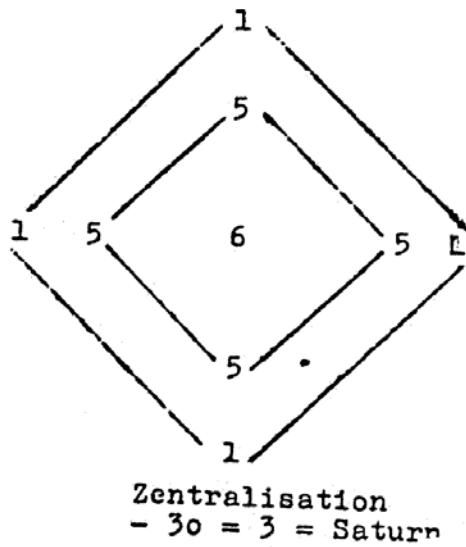
Thus, this magical number 1 5 6 5 1 contains within itself the power of all 72 gods or demons of Kabbalah. Possibility of materialisation through the number 9 (moon sphere).

Translated into planetary symbolism:

1	5	6	5	1	
Neptune	Mars	Earth	Mars	Neptune	This means that, by virtue of this number, all the power vibrations of the outermost sphere can be transformed onto the Earth via the energies of Mars and the sphere of the Moon.

power of this number, all power vibrations of the outermost sphere can be transformed onto the Earth via the energies of Mars and the sphere of the Moon.

The following drawings say enough to those who know:



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by Gregor A. Gregorius

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EINSTEIN AND HIS RELATIONSHIP TO EVOLUTION

by Brother e THEMIS.

The name Albert EINSTEIN is usually associated with two ideas: that of the brilliant physicist and that of the father of the theory of relativity. The image of the physicist and Nobel Prize winner is almost always in the foreground, because the practical consequences of his work affect us directly. The problems of atomic physics in particular have now reached a level of relevance that no one can ignore. However, the physicist EINSTEIN is inconceivable without the philosopher EINSTEIN. This is dictated by the field of his research. Matter, energy, space and time have always been the subject of speculative thinking. It also plays an important role in EINSTEIN's work. The cornerstone of his scientific work, the principle of relativity, could only be developed with the help of rational considerations. It speaks to EINSTEIN's greatness that he understood how to translate the new concepts into the language of mathematics. In this form, they could be calculated and proven experimentally. The result was revolutionary discoveries. EINSTEIN himself always remained a theorist. Although as a physicist he primarily investigated physical phenomena, he also applied the insights he gained here to other fields. His goal was to develop a philosophical world view that explains all phenomena as consequences of universal causality. Whether he achieved this goal cannot yet be determined. He himself was convinced that he did. For this reason, I would like to introduce you today to part of his world view. These are Einstein's thoughts on religion and development, which he himself expresses as follows:

Everything that humans do and conceive is aimed at satisfying perceived needs. This should always be kept in mind when seeking to understand intellectual movements and their development. Feelings and desires are the driving force behind all human endeavours and creations, no matter how sublime the latter may appear. So what are the feelings and needs that

have led humanity to religious thinking and belief in the broadest sense? When one thinks about it, one soon realises that very different feelings lie at the cradle of religiosity.

For primitive peoples, it is primarily fear that gives rise to religious ideas, such as hunger, illness, death or wild animals. Since at this stage of life there is little understanding of causal relationships, the mind presents humans with analogous beings whose actions and will determine the feared experiences. In order to appease these beings, sacrifices are made, through which they can be influenced according to traditional beliefs. Man lives in a state of fear — religion. A priestly caste emerges as a mediator, which is naturally interested in stabilising this state of affairs. Often a leader also takes on the priestly functions, or the ruling secular caste joins forces with the priestly caste. This community of interests forms a class that tries to maintain its position of power by any means necessary.

A second source of religious creativity are the feelings that arise from community . Parents and leaders are fallible and mortal. Therefore, a being must be created that fulfils the longing for guidance and love. This is how the moral concept of God came into being concept of God. It is the God of providence who protects, rewards and punishes, and above all takes care of the souls of the deceased. In the TALMUD, the development from a religion of fear to a moral religion can be clearly observed. It continues in the NEW TESTAMENT. Although moral religion represents a great advance over the religion of fear, it cannot free itself from the human-like concept of God.

This is only achieved at the third stage. This can be called cosmic religiosity.

religiosity. It is not easy to understand because it no longer corresponds to a human-like concept of God. The individual feels the futility of human desires and goals. These are contrasted by the sublimity and wonderful order in nature and in the world of the spirit. Man attempts to experience the totality of being as something unified and meaningful. This form of religiosity no longer knows dogmas or a personal God. Therefore, a church is no longer necessary. In its place comes

Art and science, because they are best able to convey cosmic religiosity. This results in a relationship between science and religion that is quite different from the usual one. Science and religion seem to be irreconcilable opponents. They must be so as long as religion is based on the anthropomorphic concept of God. This concept is never compatible with absolute causality. A being that rewards and punishes is simply inconceivable to the scientist, because he knows that man acts out of legal necessity. Consequently, he cannot be responsible.

Ethical behaviour is mainly shaped by education and social bonds, so religion is not necessary. How shameful it would be if people could only be restrained by fear of punishment or by the promise of reward after death. There must therefore be other reasons why the churches claim that science undermines morality. Science is the appointed servant of cosmic religiosity. In return, it gains from it a belief in reason and the drive to constantly pursue new research. For the time being, there may be only a few who are capable of this last and highest level of religiosity. However, this can only give rise to the task of giving others true spiritual freedom through systematic guidance.

So much for EINSTEIN's views on religion and the development of religiosity. Their weaknesses lie in the one-sided treatment of the subject matter and their contestability in terms of religious history. If one disregards these, a philosophical significance emerges that also has something to offer the esotericist. There are two facts in particular that I would like to highlight. Firstly, that EINSTEIN was a convinced determinist, but nevertheless did not become a fatalist. He solved this core problem of ultimate knowledge in a way that is otherwise only possible for the most highly initiated. The second remarkable fact is that, as a precise scientist and materialist, he nevertheless professed an all-encompassing, meaningful evolution.

EINSTEIN was Jewish and had been raised Jewish. Even though he later lost all connection to this faith, it is still possible that he came into contact with Kabbalistic ideas. In any case, his three-part division of religiosity is striking. It is less consistent with historical facts than with the worldview of Kabbalah.

If we take the middle trinity of the Sephirot from the image of the Kabbalistic "tree", we have the scheme of the moral level before us. On the left side we see PECHAD, the Sephira of fear and severity. It corresponds to the concept of the religion of fear. On the right side is CHESED, the Sephira of mercy, grace and glory. These attributes correspond to those of the moral concept of God. Finally, TIPHERETH, the centrally located Sephira of beauty and harmony, is a faithful symbol of what EINSTEIN called cosmic religion. The IDRA SUTA calls it the highest expression of moral life. From it leads a direct path to the "crown," the symbol of the immanent supreme spirit. Formless and without attributes, it can no longer be worshipped, but only experienced.

In summary, Einstein's philosophy can be described as a form of pantheism that bears great similarity to Spinoza's world view and that of many mystics. What is special about it is that it was developed from scientific research and effortlessly incorporates the latest findings in this field. Throughout his life, he was obsessed with the idea of capturing the universal law of creation in a mathematical formula. In his final years, he was at least close to a solution. According to esoteric belief, he may have found it. In any case, I see in the life and work of Albert Einstein proof that the new paths of a new age can only lead people back to the same old goals.

Explore the stages of your being; you will recognise them through the
heightened polarisation of your spiritual powers!

COSMIC CRYSTAL FORMS

by Gregor A. Gregorius.

According to the secret teachings, the entire structure of nature, but also of the cosmic worlds, is carried out in crystal forms. The entire cosmic force field of Orion also forms a mighty cosmic crystal form, which also encompasses Sirius, which Kant refers to as the central sun, and also the Pleiades, in which Mädler seeks the central sun.

In any case, we must seek one of the great central suns, the mother giants, in the enormous force field of Orion, whose practical and mental reflection in our immediate cosmos is the entity of the planet Venus.

There in Orion, in this universal force field, lie the harmonies of Venusian forces in a powerful crystal form, which naturally also contains the Venusian demons at its dynamic intersections, whose central points are formed by the Pleiades, the Hyades and Algol in Taurus.

There, within a cosmic giant being with countless luminous ganglia and nodes, the primordial stars of its brain, lie centres of power. In a mental sense, our brain is nothing more than the optical projection of this cosmic network of ganglia.

When the great natural scientist Haeckel speaks of crystal souls in matter, the same crystal souls exist in the cosmos. We, as human beings, are able to transform the cosmic forces that enter our brains, and when we are aware of this, we can also perceive and feel them.

The axes of the great cosmic crystals are the lines of incidence and direction through which the pleromatic forces reach us. In a mystical sense, they are the visual axes of God or of that mighty being whose cosmic form encloses and represents this crystal.

The M-waves now flowing into the etheric body of the human being from the cosmos cause the individual zones of the sevenfold body to vibrate and assimilate

in the sphere of the body that is receptive and ready to receive them.

Thus, the cosmos is the primary generator of the vibrations in the human brain that we call thought waves, thought forces, thought processes. Thus, the universe resounds within us, we vibrate, we resound through it. Thought is vibration, and vibration can sound at a certain intensity, so thoughts can be sounding forces and our thinking is cosmic precipitation, resonance of the sounding spheres through the radiating M-waves.

Professor Karl Ludwig Schleich suspected that the nucleus of the cell plasma contained the substance of absolute permanence of the immortal single-celled organisms, which survives even the death of the entire organism if it dissolves into its cell states.

Through a cosmic rhythm, through a cosmic wave of energy, this core substance is brought back to life, to expansion, to vibration, to sound. It is the eternal, recurring resurrection of the phoenix from the ashes, the alchemical process of transmutation of the ancients. The divine fire of the cosmos ignites again and again, thus incessantly giving birth to new life. The world soul repeatedly creates from matter, from the deepest being, and this process of creation takes place according to the same laws throughout the universe, on all planets, suns and earths of our cosmos. Becoming is built up according to the same form of the Dode-Kaeder, the true

"lapis philosophorum".

Thus we see cosmic fire, cosmic forces, captured in crystal form, and the radiance of the crystal form, whether in earthly matter or in ethereal structure, is its sphere world, its aura. And this aura in crystal form, this sphere world, is possessed by every being, every human being, every star, our Earth, every immediate cosmos, in the same body structure, in the same lawful structure.

Thus, it must be the chela's endeavour to make himself and his entire body receptive again, to become and be a conscious receiver once more. Then the old esoteric stage of the 'Man'-spiritual human being, of which the ancient Aryan wisdom teachings speak, will be reached again. 'Man'-spiritual human being,

who is filled with the primordial light substance, in which the thought atoms vibrate and resonate again through the radiating cosmic M-waves, the heavenly manna of the ancients. For him, the earth is once again the Man-Home of the Edda, and the Manasic world, the sphere of thought forces, is open to him. Jesus, the initiate, taught his disciples to break the manna, the bread of heaven, to break open and unlock the manas in human beings. He thus taught his disciples cosmic thinking, and the Holy Spirit was poured out upon them.

Thus all parables are solved, and the cosmic connection of man with the world spirit is revealed.

It is now necessary to receive the M-wave by activating the individual chakras in the etheric body of the human being through the vocal exercises taught.

When these exercises have been carried out regularly and seriously by the neophyte for a period of time, a transformation gradually begins to take place within him. His "I" begins a spiritual crystallisation process in which it carefully and systematically builds on its own experiences.

There are several stages of development in this process, and esotericism speaks of three stages within the progressive state of maturity.

The ego is formed by experiences through external things and events, using its intelligence and logical thinking to connect the sum of these experiences and build on them as a basis for further development.

This is the state of experience of the first stage, which encompasses purely sensory-intellectual experiences.

The Egyptians referred to this stage as Chent-uar. In esotericism, the password "Klingsor" is used for this. It has the same meaning as in Egyptian esotericism and characterises the world of the senses with its illusions, because this stage of experience, however logically structured it may be, is subject to the illusions of sensory perception, which is unfortunately limited and rudimentary in most people.

The second stage encompasses the experiences of the "I" as a further phase of development, which it experiences and observes, as it were, in itself, with itself, from itself, as the human being gradually becomes aware that his I is closely connected with the cosmos, that he is only a reflection of a cosmic structure.

Human beings are increasingly beginning to perceive the rhythmic exchange of tension between their ego and the cosmos on the basis of their intelligible experiences and perceptions.

Their cosmic consciousness awakens, they learn to no longer view and observe themselves subjectively, but instead begin to explore, examine and observe themselves in a more objective light.

This second stage is called Chu-en-anch-rin-f in Egyptian, has the password "Lohen-grin" in esotericism, and means a person whose spiritual aura consciously shines through cosmic influx.

In Egyptian esotericism, the word "I am" stood above the second gate to the second stage, and the symbol was the Crux ansata, the ansate cross. Here we find the oldest primordial name for a light-filled human being, from which Wagner later created his Grail knight Lohengrin.

The third stage of development lies far above the first two states of experience, for it is the phase of the absolute revelation of the divine in man.

Whoever passes through the third gate enters immortality and is granted the secret of eternal light.

In Egypt, such a self was elevated to the circle of sun gods and accepted into the sphere of Ra. At the gate of initiation stood the words:

"Pir-Uzhvar", which is an ancient form of the word Parzival, the guardian of the Grail.

If the second stage signified initiation into development, the third stage signifies divinity in man.

In Aryan esotericism, too, there is an ancient wisdom that characterises these stages of development.

The knowledgeable people and initiates of a Nordic esotericism, the Ir-min or Heimdall sons, used the powers of Man that flow from the cosmos. Heimdall himself is called the lord of the coming Manheim, the new age. He carries on his bent back the dew of heaven, the Man he received. He is the initiator of the coming age.

For further study of this cosmic esotericism, the neophyte may consult the books of the well-known esotericist Peryt Shou.

See also: [Study Booklet May 1951](#)

["The magical awakening of the chakras in the etheric body of man"](#)

SECRETARIAT:

This study booklet comes with the publication "Einweihung" (Initiation) by Master Eratus = Karl Spießberger, No. 35, at a special price of DM 1.50.

Lodge members will receive the new document folder with the inserts published to date directly. Neither the minutes nor other internal lodge matters will be published in the study booklets in future.

Interested parties can request a free copy of the lodge's advertising brochure from the secretariat.

Use your mental powers of imagination, transform your
mental ideas and you will transform yourself!

PATHS TO KNOWLEDGE

by Gregor A. Gregorius.

In order to rightly bear the name of a secret scientist, the student must not only complete years of serious study, but must also endeavour to study as many disciplines of the secret sciences as possible.

However, such a project can rarely be carried out in its entirety, as it requires a great deal of time, effort and financial resources to achieve universal knowledge in a few decades. Nevertheless, it is necessary to have at least a broad understanding of the inner structure of all occult disciplines as intellectual tools. Each individual now has the opportunity to build up their knowledge on a threefold basis, with more or less emphasis depending on their individual aptitude.

These pillars of aptitude are:

Intellect – Intuition – Inspiration.

One-sided, purely intellectual development will by no means make one an initiate. Rather, understanding, knowledge and logic should be further developed through inspiration and intuition, and finally, subtle wisdom should be complemented by empathy and inspiration.

The student receives intellectually comprehensible knowledge through the monthly study material, which he can and must systematically expand with appropriate book knowledge. Most of the exercises serve to deliberately heighten his intellectual powers of intuition. Trained energetically, he is increasingly able to grasp and assess the essence of a matter correctly and at lightning speed.

However, in order to gradually increase his inspiration, the chela must follow the mystical path of applied mysticism. He must begin to train himself in meditation. He achieves this through contemplative exercises, which he can develop individually. These silence exercises, as they are also called, are best performed at night, in a secluded, undisturbed room, but also during the day, outside in the open, lonely nature, away from people.

disturbed room, but also during the day, outside in the open, solitary nature, far away from people.

The chela should try to base his contemplations from the outset on a deep harmonious, in a sense religious moment, then he will surely follow a pure and white magical path.

He should choose something that moves him inwardly, that interests him intellectually, that he longs for spiritually, that he wants to explore more deeply for his own perfection or to help and benefit another person or humanity itself. This need not be a difficult problem, but could be, for example, a poem, a book, an important letter, an object that is valuable to him, a flower, an insect, a mineral.

Mysticism is a search for God, an immersion in God, an inner vision of the Absolute, as practised by the great mystics Angelus Silesius, Jakob Böhme, Tauler and Eckehard. If they feel the desire, have the time and feel the love, students should study the main works of these mystics. There are good, short anthologies of each of these mystics. There are hours and days when one likes to immerse oneself in these mystics as a form of spiritual recreation.

With the same intensity, however, one can also immerse oneself in the essence of each thing in order to fathom and comprehend it. A piece of music, a picture, a work of art offer the same opportunities for immersion.

Once the external conditions have been created, the student should retreat into solitude, sit in a position that suits him, preferably in the Buddha position, bring himself into a harmonious breathing rhythm and do the "Om exercise" a few times after imagining the object to be contemplated, but without exerting force or energy, from a loving attitude, so to speak. They should shut their senses completely off from the outside world and have only the desire to know more about the object. They should put their body in a completely passive state and then, after a while, close their eyes, continuing to breathe calmly.

After repeated practice and attempts of this kind, he will soon notice how he gradually attains inner vision. Then this exercise will give rise to spiritual strength and inner harmony.

Thus, the study of a secret scientist rests largely on his own training, on working on himself. It is not enough to read through his monthly study booklets; their content must be carefully worked through and supplemented by reading the relevant literature belonging to the discipline in question. Only in this way can one systematically build on and supplement one's acquired knowledge. In addition to training the intellectual powers of the mind, intuition, inspiration and imagination should always be developed in parallel. Only then will the desired goal of becoming a knowledgeable person, an initiate, be achieved.

WHERE DOES THE ORIGINAL KNOWLEDGE OF ASTROLOGY COME FROM?

by Gregor A. Gregorius.

The science of astrology is very old and dates back to the earliest cultures, about which we know very little today.

Since all astrological theories are initially based on empirical knowledge, but were regarded as exact knowledge by the ancient peoples, cultivated and studied, we are dealing with a tradition insofar as rules and doctrines are concerned.

In this context, it is irrelevant which culture or people produced the richest tradition. What is important is that astrology was one with astronomy among the ancient peoples.

The observation and calculation of the orbits of the stars was always the primary concern, while their interpretation and the classification of the constellations were secondary.

Since this high knowledge was cultivated and protected as priestly wisdom and was firmly anchored in religions, its preservation over the millennia is understandable.

The cause of this can be assumed to be the observation of nature by the most primitive peoples, including in the disciplines of astrology, i.e. the recognition of cause and effect. This will have taken thousands of years. Just as every primitive tribe today still possesses a very precise and profound knowledge and understanding of nature without having come into contact with culture, it can also be assumed that ancient peoples once had a spiritual or even psychic connection with the cosmic forces through a kind of instinctive knowledge, even if it was subconscious. This would have led to the formation of initiates among these peoples who cultivated this received knowledge.

It can also be assumed that these peoples possessed a far higher and more refined sensory perception than our present-day humanity, which has only developed the five senses in general.

five senses. So the sources are, so to speak, on a supersensible basis.

The Secret Doctrine teaches that there was a higher development of earlier human races in distant cycles of human history.

In the heyday of the first part of Atlantis, astrology was already practised! But humanity must have acquired this knowledge before that. How and where is unclear.

Today's science knows a lot about early geological ages, but the beginnings of humanity are unknown. This is where science and secret teaching diverge. While the former operates on the basis of conclusions drawn from Neanderthal man and other skull finds and seeks to prove that primitive, animal-like human races existed in the interglacial periods, secret science takes a completely different approach, considering states of humanity possible in a development that had nothing to do with our present-day world of forms. It also accepts this possibility for the further future development of humanity.

The teaching of the seven principles provides fundamental insight into this.

It is possible that in very early times – in the pre-lemurian epoch – there existed human races that had little in common with us, either in form and appearance or in sensory and organ life.

There are traditions of giants, of people with forehead eyes, etc., which are mentioned in our fairy tales, most of which even have an esoteric background. Given the strange products of the plant and animal world in earlier epochs, this assumption is not unreasonable.

So, logically, human races may have lived in a very early round of the Earth, for whom, with all 12 senses functioning, it may well have been conceivable and possible to penetrate cosmic lawfulness as far as the star worlds.

The Secret Doctrine states: Venus adepts brought knowledge to Earth on Adiris (in today's Atlas Mountains). According to this, some form of contact between Venus and Earth inhabitants was possible, be it a spiritual, technical or even mental connection.

The pre-ancient peoples already possessed knowledge of astrology and passed it down as star myths on a religious basis or as precise astronomical knowledge. The main bearers of this knowledge in pre-ancient times were the Atlanteans and, before them, the Lemurians, Mayans, Toltecs, Egyptians, all the Atlantic fringe peoples, the Chinese and Indians, all of whom were simply the peoples and races that propagated this knowledge. It already existed and, unfortunately, was already very rudimentary in ancient times.

Through the Persians, Arabs and Greeks, the path then led into the Christian era and then into the Middle Ages, with the level of knowledge becoming increasingly shallow.

Rules and theses are therefore verifiable and recognisable, even if they are still far from being fully researched today, dating back to the sixth millennium BC.

The original wisdom itself, i.e. the teaching, is not recognisable in its origin and, in all likelihood, is an emanation from a higher developed world, thus losing itself in mystical darkness for our recognition.

What is overlooked here is that all the causal connections of the teaching itself flow abundantly into the particularly enlightened minds of initiates from other higher spheres of the Earth being, i.e. through a difficult contact with spiritual centres of the Earth spirit. However, this can be described as supernatural.

In the mind of an initiate, this knowledge then shines forth as a reflection of the primordial knowledge stored in the Akashic Records of the Earth, which not only records all events, but also contains the laws of form and image of nature, as well as registering all spiritual impressions of the cultural activity of the entire human race.

This is the source of vision and initiation.

Humanity is the grey cerebral cortex through which the Earth spirit thinks! Or all knowledge comes from God! Whether this refers first to the Earth Logos or the Sun Logos is irrelevant.

Here, too, there is a reference to an influence from outside or from above, from the beyond, to an origin from another sphere of other worlds.

Farbige Planeten-Einstechnadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburshoroskop.

Die Farben entsprechen der magischen Farbenschala der Planeten.

Sonne	—	gelb	Jupiter	—	blau
Mond	—	weiss	Saturn	—	schwarz
Merkur	—	orange	Neptun	—	dunkellila
Venus	—	grün	Uranus	—	hellblau
Mars	—	rot	Pluto	—	dunkelblau

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THE TRANSFORMATION OF THE EGO ACCORDING TO ASTROLOGICAL

by Gregor A. Gregorius.

Through the long chain of his incarnations, man is under the strong and noticeable influence of a very specific planetary being. It is a specific planet to which they remain bound for a long time. Either they obey the demonic influx of this planetary being, or they are filled with its theonum. In most cases, the former is likely to be the case, unless there is a very specific high mission for the current incarnation.

Observations have shown that it is usually the ruler of the birth chart that consciously guides the fateful process of reincarnation. This fact is already expressed in the name (ruler of birth). Of course, there may be cases where the strongest planet in the horoscope has taken on this function.

The position of the birth ruler in the birth horoscope and its aspects are therefore extremely important. Also important is the horoscopic connection of the birth ruler with the lord of karma, Saturn. The aspects of the sixth house, which is the house of karma, as well as the occupation of the sixth mundane sign (Virgo) and the superimposition of the sixth solar house must also be carefully examined.

If a bad aspect of the natal ruler ~~re~~ ~~s~~ ~~u~~ ~~l~~ ~~t~~ ~~s~~ in a clearly recognisable karmic burden, then in almost every horoscope it will be possible to identify the helping planet, which forms the opposite pole and is therefore extremely important for development. If no such planet can be found, Saturn takes its place and must be overcome, especially if it attacks the natal ruler through bad aspects.

This struggle for the ego of the individual is definitely present and can always be identified if one has a certain amount of insight into the horoscope. If the native has passed the zenith of life, so that

several decades of past life available for observation, they will be able to discover that often a whole series of years or even decades can be regarded as coherent epochs in which a particular striking planetary influence dominated.

If the native is aware of the fateful influence of the stars in his life, he will work on his own evolution based on this knowledge and consciously try to negate the demonic within himself and strengthen the theonic influence. Through self-observation, he will then notice that a spiritual transformation is gradually taking place within him.

This transformation is often very profound and noticeable.

It can be recognised by many signs. The handwriting changes and becomes calmer and more harmonious in style. The native's movements and gestures become more measured, the voice becomes more steady, and the overall demeanour becomes more thoughtful and self-confident. Indeed, his outward appearance, his type, undergoes a noticeable change.

According to astrological, fixed typology, the adaptation of external appearance or transformation by another planet, which now intervenes in the life of the native, which one consciously promotes, can be clearly observed. Parallel to this transformation of outward appearances, an inner transformation of the ego takes place. The state of the soul becomes more harmonious. Views on life become more idealistic and charitable, and the native is filled with a noticeable inclination towards kindness and tolerance, which he could not have detected in himself before.

This would be a change for the better. A regeneration from the lower to the higher.

Unfortunately, there are also cases where the opposite process takes place.

The neophyte may construct such a case for himself using an example.

Ascendant Scorpio: The birth ruler Mars, at the end of the sign Libra, is square to Saturn. Jupiter is located at the beginning due to its position.

Sagittarius is still in the first house. The sixth house is mostly filled by the Mars sign Aries. The sixth house is opposed by Mars from the twelfth house and squared by Saturn from the ninth house. The sixth solar house is superimposed on the tenth radix house, which is itself filled by the sign Leo. The ruler of the tenth house, the Sun, is in good aspect in the sign of Pisces.

In this case, it is clear that it is not the positional ruler Jupiter, but the dominion ruler Mars that represents a karmic, demonic burden for the native, which has probably lasted for centuries.

Evidence: Mars attacks Saturn through the demonic square. It is also ruler through domination in the sixth, i.e. in the karmic house. The Sun, as the centralisation of the total ego, is in the closed sign of Pisces. The sixth solar house (karmic house) overlaps the solar sign Leo at the zenith.

The helpful opposite pole in this case is Jupiter.

Evidence: Its strong position in its own sign in the first house. It is also the dispositor of the Sun, strongly positioned in the sign of Pisces. The ninth solar house lies behind the ascendant.

In this life, Jupiter is fighting Mars. Jupiter has a trine to Saturn, as does the Sun. In this case, the stronger positions of the good forces should ensure a favourable outcome in this life and the defeat of the Mars demon.

In this example, it is noteworthy that the overall appearance of the horoscope owner changed very rapidly after the age of 45 from a pure Mars type to a Jupiter type. Quite apart from the inner reversal. Such a process naturally takes many years.

Inspired by this example and this lesson, the student should examine his own horoscope from these perspectives, as this teaching belongs to esoteric astrology. It is assumed that he will use the equal house method, as only this is considered the basis for esotericism according to the teachings of antiquity.

After reading these lines, sit down at your desk on a quiet evening and read through the lessons and magical instructions you have received so far very slowly and carefully.

Think about every sentence! Ask yourself whether you fully understand this study material! Immediately write down any questions that arise in the form of notes! If you cannot answer them yourself, ask your teacher. I find that most students still ask far too few questions.

Do not forget to keep a written record of your life and to add to it at regular intervals and continue to update it. As far as possible, take into account the astrological constellations, which must be the causes of the respective events due to the transitory transitions of the large planets.

Draw your natal chart on a large horoscope form, including all aspects, then take the planetary needles and reposition them every 2 to 3 days according to the mundane positions of the planets in the ephemeris for the year. Note each aspect and examine it for its astrological correspondence. This is not an encouragement to pedantry, but rather a way for the student to learn to delve deeper into their horoscope in a more vivid way. Sticking the pins is often a source of direct pleasure.

Note the triple house combination taught by the astrologer Vehlow, according to the equation:

Root	Blossom	Fruit
Predestination	Development	Maturity
Outcome	Path	Goal
Rooting	Perfection	Centralisation
Inheritance	Development	Collection

These equations correspond to:

Zodiac signs	Radix House	Sun house.
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A wonderful esoteric interpretation can be built on this basis.

Perfection in astrology is therefore always to be strived for, because the student will only master this ancient royal wisdom after years of study.

The student should keep a well-organised statistical record of these observations of transits and the events that occur. Many transits repeat themselves over the years, and it is interesting to observe and compare the extent to which the same effects occur, or whether the student becomes more or less immune to the demonic influences of the planets in their lower octave over the years.

Above all, they should remember that esoteric astrology is based on the teaching of the two octaves of the planets. The planetary being either acts on humans through its demonium, in which case its effects are felt materially and organically. Whether good or evil is irrelevant here, but depends on the aspects. Or the planetary being acts through its theonum, namely on the soul or spirit of the human being, i.e. mentally.

Here, too, it depends on the aspects.

Through many years of observation, the student will notice from his own material that he personally has different inclinations towards the planetary beings. This cosmic connection usually remains at the same intensity throughout life. The individual is usually most strongly connected to the ruler of their birth sign; if this is poorly aspected in the radix horoscope, for example, the person in question is, in a sense, incarnated as an instrument of the planetary demonium.

Such a realisation is very far-reaching and at the same time holds a goal, namely to free oneself from the demonic influence of this birth ruler. Very often, other planetary beings are present who intervene to help. One must try to promote and strengthen their influences. To this end, one can work cult-magically by wearing the gemstones, colours, perfumes, etc. of the planets in question.

Thus, esoteric knowledge is united with cosmic magic.

The student should never forget that the course of the great planet Saturn is absolutely fateful and formative, for it is the planet of karma

and the guardian of the threshold, the great hour hand in the clock of human life.

Also very important is the planet that rules the house of karma, the 6th house, through position or domination. Its position in the horoscope is also decisive and important for recognising the karmic burden of the ego.

BLATTER FOR THE ART OF LIVING

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MEDITATION.

- Study and outline -

by Mstr. Giovanni

There are many viable paths to spiritual development for human beings. One of these paths that leads to the goal is meditation. It is one of the most important cornerstones of Asian religions and spirituality on a spiritual level. Through thousands of years of practising meditation, Asians are surrounded by a spiritual aura that seems so mysterious to Europeans, who therefore feel helpless in its presence. Asians do not need to be taught meditation. It is literally instilled in them from birth.

Europeans cannot associate any clearly defined ideas with the term "meditation". Most of them understand it to mean only a fraction of this process, namely the mental grasping, retention and intellectual discussion of a concept. However, attempting to explain and fathom the core of things with rational science leads away from the path of explanation, and the result is misleading!

Many books have already been written about meditation. Each has its positive and negative sides. A fundamental flaw in most books is, on the one hand, that they are based on ancient texts and traditional Asian concepts that are alien to Europeans, because they overlook the fact that Asians live on a different spiritual and mental level than we Westerners. On the other hand, the right path is shown in a wrong or distorted way.

The spiritual basis is the same for all people, regardless of nation and race. Only the paths of development, conditioned by tradition and religion, are different. They cannot be easily bypassed.

Meditation cannot be explained in practical terms. No matter how detailed and comprehensive the description may be, it will always remain a theoretical explanation. Because what matters cannot be said, only

only recognised. Through meditation, we will not discover a new gospel, a new doctrine of salvation, or a basic recipe for spiritual development.

The goal of meditation is rather:

"To find the source of all wisdom in self-knowledge!"

In meditation, we want to forget the struggle for existence, our worries, pain, suffering and greed, and discover ourselves – our true selves. We do not want to seek "belief", but rather the " " "Wahrheit" (Truth) and find the key to the gate that blocks our path to our own power. However, the problem is not to suppress our small and large mistakes and shortcomings, but to leave them behind on the path of spiritual development, to no longer need them. Controlling them is a question of energy and has nothing to do with the desired higher development. It is therefore necessary to gather experience; but not experience with the environment, rather experience with ourselves. For the powers we need, which we seek and which help us, are not outside us, they are within us.

But what prevents us from recognising and evaluating these possibilities and powers? We are so preoccupied with our environment and so distracted by the influence of our sensory impressions that we no longer have enough energy and concentration to look within ourselves and draw on our true powers.

Anyone who is interested in esotericism, fringe sciences and occult issues will have asked themselves the questions: "What is meditation?", "How do you meditate?" and "What benefits and successes can I achieve through meditation?"

The path of meditation is determined by inner circumstances. For Europeans, especially city dwellers, meditation is just as much meditation as it is for Indian yogis. Only the paths that must be taken differ due to the different circumstances. However, this does not answer the question "What is meditation?" I will explain it using an example, and for this purpose I will use the term "desire". What becomes of a desire, or what do I make of a desire? There are three possibilities:

- 1.) A desire can be suppressed. However, a suppressed desire is by no means destroyed or eliminated. An inner-rooted desire is only extinguished when it is fulfilled.
- 2.) If a wish has not yet taken root internally, it survives has not yet become a mental obsession, it survives.
- 3.) The third possibility is meditation. What happens there? Nothing other than preventing the desire from becoming a mental obsession. Here, it is not the desire that is influenced, but the soul in which the wish is rooted.

Meditation is therefore the systematic path to clear self-knowledge. Meditation is acquiring an unlosable spiritual possession, an indestructible mental and spiritual power, in order to be able to rest within ourselves.

The question, "How does one meditate?" cannot be answered easily. Certain basic conditions and prerequisites must first be met. The main requirement for meditation is the ability to concentrate. However, this does not mean concentration to the point of "self-forgetfulness," but rather concentration for self-reflection! This means gaining insight into our relationship with our own body, our possessions, our honour and our family. This does not mean loosening or even severing the ties that bind us to these concepts, but rather gaining the conviction that the burden of worries associated with these concepts is a useless waste of energy. Once we realise the extent of our own power to achieve great things, there are practically no limits to our higher development. However, this requires us to break with our sacred daily habits, which is unpleasant.

When do we have time during the day, even if only for 10 minutes, to reflect on ourselves – our self? The environmental influences of street noise, work, neighbours, etc. are already considerable. Some will find it more pleasant to get up half an hour earlier in the morning, others prefer the evening or the time before going to bed. But whatever the case may be. With a little good will, anyone can manage it in the morning, evening or night hours. These 10 to 30 minutes a day are difficult at first. But humans are creatures of habit.

The guiding star to success in both life and meditation is

P a t i e n c e ! Nature also helps here. Those who are persistent and do not give up out of disappointed impatience will eventually forget why they are practising in the first place. The exercises will have become a daily habit for them, like sleeping. Evening or morning meditation will help them progress step by step. Anger, agitation, annoyance, hatred and nervousness are not only harmful in everyday life, they also damage inner composure, which is a prerequisite for successful meditation and, more generally, for spiritual development.

Another point to note is the control of speech.

As already mentioned, environmental influences such as street noise, neighbours, etc. are considerable. However, these external obstacles are of little significance compared to the obstacles that arise from within. Overcoming them means controlling the body. A good exercise for this is the well-known relaxation exercise. Lie down on a couch or similar surface, keeping your body as flat and horizontal as possible, your legs straight, your arms relaxed at your sides, and your eyes closed only if there is no danger of falling asleep. Now try to remain still for at least 5–10 minutes. During this time, no muscle should be moved or tensed, no finger moved, not even the nostrils flared. It is sufficient to do this exercise once a day. It is beneficial to do this exercise – or rather, preliminary exercise – at the same time and in the same place every day. However, it is important to note that this preliminary exercise should not be done in a room where family life takes place. It is also advisable not to dwell on everyday or work-related matters during the exercise. Instead, we should give our thoughts a different direction. It is therefore better to think of a flower, a symbol or something similar, or you can also think of nothing at all.

Another prerequisite for successful meditation is to create an atmosphere that is conducive to us. Every person, even the most modest, has their own idea of what constitutes their ideal environment. This is not in order to enjoy their possessions, but to feel comfortable. It is also advisable to become inwardly aware of the worthlessness of material things in order to

not to waste the energy we need for our higher development on trivialities.

Meditation should not be regarded as a hobby. It should be a solemn act for us. This also requires a certain spatial culture. To fulfil this purpose, it would be advisable for anyone who wants to meditate to set up their own meditation room, even if it is very small or improvised with a screen. We need very little to furnish it. A vase, preferably with fresh flowers, one or more pictures with calming motifs, preferably with symbols, a seat in the form of a "prayer rug", a small cushion and a small Buddha statue. Some may ask: why a Buddha statue? Well, Buddha is supposed to be a reminder to us, showing us that he understands better how to think, serving as a role model with his unshakeable calm. The Buddha statue is not meant to be an "image of a god" – it never has been and never will be – but rather a symbolic expression of his wisdom and great calm. Our image of Buddha should only radiate to us what millennia of wise contemplation have transferred to his image: blissful calm, superior serenity, internalisation, meditation made manifest. When meditating, we place the Buddha so that when we sit on the floor, we can look at him if we want to.

What do we do when we go to a party, a concert or the theatre? We change our clothes; we dress more carefully. Why do we do that? Because we want to leave everyday life and our worries behind us and not be reminded of our daily concerns and events by our everyday clothing, so that our enjoyment of art is not disturbed. The same applies to meditation! So we change our clothes when we retire for our evening meditation. What we wear is irrelevant. The clothing can be unfashionable and primitive. However, it must be clean and undamaged, and nothing that reminds us of its previous use should cling to it. Shoes are also taken off. The clothing should only be worn for meditation and should not serve any other purpose. Therefore, leave it in the meditation room. These descriptions may raise the question: Why all

these trivialities? They are intended to be an aid to becoming a different person during meditation.

So, after we have cleansed ourselves and changed our clothes, we go to our meditation room and sit down. Yes, some may ask, how and on what? On our "prayer rug", of course. The seat we use for meditation is a constant source of controversy among meditation practitioners. The best and perhaps the correct seat is the so-called lotus position. Theoretically, it is also possible without the lotus position. However, it is of utmost importance for practical success. In the lotus position, bringing the extremities as close together as possible creates a self-contained form of the body, thereby giving the impression of self-contained calm and absorption, whereas our usual sitting position, the so-called "Western sitting position", expresses activity and action. This is clearly evident in the fact that even today in Asia, teachers usually sit on a raised platform, while students sit in the lotus position. The teacher, sitting on a raised platform, appears active and speaks; the students in the lotus position are calm and receptive. It is also a fact, perhaps not widely known, that sitting as we are accustomed to promotes intellectual thinking, whereas the lotus position promotes intuitive thinking. I will refrain from describing the lotus position, as I assume that everyone, even those who have only dabbled in yoga, is familiar with it. Once we have settled into the lotus position, we place our hands, one on top of the other, in our lap.

The head is slightly inclined.

Those who have now sat down hopefully will realise that they have not achieved anything yet. It is best not to concern yourself with meditation, its problems or difficulties. Instead, we first allow our thoughts to run free and behave as silent observers. We will notice how one thought follows another. We allow ourselves to be disturbed by nothing, absolutely nothing. No matter how much our nose itches or our ankles ache! After a while, we will notice that our thoughts are becoming calmer and calmer, that we no longer feel any pain in our limbs and that all other skin irritations are gradually subsiding and finally ceasing altogether. One day

We will then be startled to discover that we no longer have any feeling in our body. However, the loss of bodily sensation should not alarm us. It is only the starting point for achieving the goal we are striving for. This loss of bodily sensation should neither be overestimated nor underestimated. In reality, our bodily sensation does not disappear at all. We have simply become less sensitive to disturbing influences, not on the surface of our skin, but in our nerve centres.

Once our thoughts have calmed down, we try to hold on to a thought or idea for a longer period of time, concentrating solely on it and not allowing ourselves to be distracted by anything else. Concentration requires thinking! It requires us to consciously ly and consciously to deal with only one thing, and to do so exclusively that one even forgets the intention to concentrate.

Basically, all thoughts that we can consciously hold on to help us in some way. However, the selection of thoughts we deal with at the beginning should be determined according to a specific plan. It is advisable to first deal with thoughts about one's own personality and to reflect on one's own body – breathing, posture, body movements, body parts, organs and transience – as well as one's own feelings and thoughts. When observing the breath, however, we do not want to do breathing or yoga exercises. We do nothing but watch the breath come and go. If the eyes are closed, there are no external sensory stimuli and the possibility of absolute concentration is theoretically given. Observing something with your eyes closed strengthens your imagination, because visual sensory impressions are always the most decisive. Unfortunately, imagination is the most difficult thing to concentrate on. But perseverance and patience will bring success here too.

The further the state of immersion progresses towards absolute concentration, the more active elements are released, so that only the positive static-passive factors remain.

Clear perception can now be unclouded by any influences from moments of consciousness that are active and prejudicial in themselves. Through concentrated thinking, one rises above active thinking into the realm of observation. Unconcentrated thinking is conditioned by prejudices and thus has a negative character. Where these are overcome, purity begins. Concentration leads thinking to the possibility of deeper perception. This is the moment when the preconceived image of the object dissolves and only the objective facts remain. This calms the mind, because it is no longer fed by the reservoir of prejudices, and pure, immediate experience begins. However, every act of will must be avoided! For every deliberate push forward would only prevent the expected result.

The objects used for meditation are, in themselves, irrelevant. You can use a pencil, a vase or similar objects as meditation objects. They may also promote favourable psychological results. However, it always depends on the meditator, never on the object! It is not the ambition to have meditated on as many objects as possible that is decisive, but the choice of the right object. Those who dwell on a single object for years will always be far superior to those who dwell on many objects. For it is always a comforting feeling to know that what I am doing is right. The calm certainty of being on the right path is essential in meditation.

Other objects of meditation are the four elements in the esoteric sense, i.e. earth, water, air and fire, the four main colours: blue, yellow, red and white, as well as light. Our little Buddha statue is also worth contemplating, because the whole teaching of Buddha can be summarised in the following few words:

"Avoid evil, do good and purify your mind!"

The decision as to when we can move from one object to another in meditation is made at the moment when the feeling of happiness from fulfilled contemplation sets in. If we make the decision based on thinking, then it can happen that a wrong thought creeps in, turning positive into negative, and what we wanted to avoid then breaks down mercilessly

, especially for those who try to walk the path of salvation with a profit-seeking intention. Those who have embarked on the path of higher development out of pure selflessness will never be disappointed.

Developing meditative thinking does not mean thinking about meditation, but learning to think through meditation.

And how do the mental and emotional processes unfold during meditation? Many people ask these and similar questions, and they expect answers that are as detailed and comprehensive as possible. However, they are usually disappointed because either nothing can be said about these processes, or only vague hints can be given, or they are explained in such dry terms that one wonders: "Is meditation even worth the effort?"

Those who have practised meditation consistently and without problems for months will no longer be so eager for knowledge, and after years they will smile because they have realised:

This is neither "something" nor "nothing".

They know that something can only be experienced, but cannot be described. They know that they can no longer be victims of the masses, because they know the law:

"Those who live in the masses are subject to the law of the masses. But those who are able to rise above the masses is allowed to live as a human being."

We must walk the path to the heights alone and without help. But the height of the mountain lies within ourselves. Once you have looked down from the mountain, your eyes are opened. For you have not distanced yourself from the world at all! But as close as you remained to it, its sufferings became foreign to you. You are no longer understood by your environment. The higher we climb, the lonelier we become, but the happier we are. There is no loneliness when one is content with oneself. At some point, we will realise that the path to the summit is endless, without end, without goal. But once we have recognised that the mountain is our own body, our own

desires, our own suffering—then suddenly the mountain will no longer be a mountain, but will resemble a banquet hall with colourful carpets and flowers.

So if you want to expect favourable results from meditation, you will only approach it with the necessary degree of patient conviction and the corresponding minimum of scepticism and prejudice. Those who show more scepticism than conviction and still practise will, at best, become masters of sitting still. Going into battle without believing in victory is suicide or gambling. In meditation, it means wasted time. It is not enough to believe in the correctness of an established truth; one must also have experienced every truth deep within oneself; that is, one must truly possess what one believes in. What is once experienced is never lost!

The difficulties we have to overcome are mainly our restlessness and our thoughts. No one should say that their difficulties are particularly great. There are no insurmountable difficulties. It is merely a question of time and patience until they are overcome and forgotten. Once this has happened, they will never return. The exercises should not be extended unduly. It is better to practise for a shorter time, but to do so correctly. During meditation, the environment must cease to exist for us. Outside our meditation room, we imagine a barren, bare stone wall, a desert that does not interest us in the slightest. Those who stumble over the obstacles that arise and give up meditation have not capitulated to the difficulties of meditating, but to their own physical and mental shortcomings, for there are no natural obstacles. They lie only within the person themselves. All dangers in spiritual development lie in one's own psyche. The gates of the senses must be closed in order to turn completely inward, to dive down into the depths of the soul, to withdraw into oneself.

The wise man's destiny is not predetermined. His destiny is his own works, and his judge is this destiny itself.

From the above, it can be concluded that meditation consists of different stages or states, which, however, do not

delineate each other, but rather flow into one another. It is a constant liberation of the contents of secondary consciousness, until finally consciousness itself remains, without activity. This remaining consciousness is directed, no longer active. In this state, the concept of time is suspended; nothing becomes, but everything is. It is the immediate experience of eternity.

Everything that is not recognisable to consciousness in the normal waking state is now experienced directly, not in reflection, but within ourselves. However, it is a long way to get to this point. It is the first stage of the states of contemplation known from Eastern practices. Here, in the first stage of timeless experience, absolute space is recognised. It is not space as a unit of measurement, but infinite, expansionless space that encloses the circle and whose circumference is 0.

The next, second stage of immersion in a state of absolute concentration potentially contains the previous one. However, the polarity between the known and the knower comes into play here. This state cannot be explained by analogies from experience. If one tries to do so, one can only mention concepts such as plus and minus, mountain and valley, which are inextricably linked.

The third stage of contemplation forms the realisation of non-existence, of unity. It is also referred to as ' ' or 'Unio Mystica' .

The fourth, final and highest stage of contemplation cannot even be approximated, because human language is too poor in its means of expression. This state can only be hinted at and is the goal of all and every religion. It is the

"Mystical

Death."

We, who have dedicated ourselves to esotericism, do not want to and will not fall into the trap of saying:

The goal of supreme contemplation shown here can no longer be achieved by anyone today. Anyone who has cultivated hours of meditation throughout their entire life with infinite patience and who, as an old man, is allowed to experience the supreme for just a single second one day, even if it is at the hour of death, has

passed their most successful test. They can rightly be happy and say, "I have not lived in vain."

He is united with the deity

God and man are now one thing Man and God are one!

Man resembles God !

Human life is subject to a process of change through which it constantly evolves and allows humans to develop to maturity. Humanity itself is also constantly creating new forms. The spirit of the earth is constantly at work, reshaping things. That is why human beings themselves must strive to feel every experience much more deeply, to build their existence from within, so to speak, in contact with the divine laws of harmony. This makes human beings more grounded, more self-confident, more mature, but also more inspired and happier.

In their emotional lives, all human beings are essentially the same, especially in their feelings of pain and joy. Only animals cannot laugh. It is not for nothing that we speak of animal seriousness!

But how often can a liberating laugh, a friendly impulse, alleviate or even overcome pain?

And an understanding smile often works wonders!

Sister Sophia.

EVERYDAY LIFE AS A BASIS FOR TRAINING

by Gregor A. Gregorius.

Looking back on the past seven years, we in the lodge leadership can confidently say that we have provided our brothers with a wealth of knowledge through the interesting, instructive, informative and varied content of our lodge publication, the Study Sheets.

Each of our brothers was able to choose from the study material provided, which now comprises over 100 study booklets including Spiesberger's Eratus lessons "Einweihung" (Initiation), those disciplines that particularly appealed to him. This allowed each individual to follow the practical path of magic or mysticism or to devote himself purely to esoteric cosmosophical problems or studies.

Direct instructions for training one's own personality were also interspersed often enough, because our brotherhood is indeed a lodge of knowledge, but it also strives as a basis for a purposeful uplifting of human beings in everyday life, because only then is a high uplifting of the spirit possible.

Time and again, we hear from many of our brothers the desire to hear more about personality training, to receive further guidance.

Sufficient guidance has already been given on this subject, because within the framework of the Lodge law of "Do what thou wilt", no restrictive limits can or may be set in training, for the law contains the greatest freedom of action and thought. Of course, a certain strict discipline towards the Lodge must be demanded, but even more necessary is strict self-discipline! –

These are the starting points for comprehensive training. Self-discipline and systematicity are two cornerstones of the structure.

And every brother can begin this immediately in his everyday life, based on his own way of being, taking his individuality fully into account. Here, too, the Lodge can only be a guide. Each brother must walk the path alone!

A purely individualistic worldview does not tolerate rigid constraints! However, each brother bears his own responsibility for his development and his actions. If he does not heed and follow the advice of his older brothers and the Lodge, which remains purposeful, authoritative and exemplary despite all possible deviations, it is quite possible that his overall life will become and remain imperfect, amateurish and disharmonious.

There are so many possibilities for individual use of the entire occult training material, so many aids, that even if the path becomes more difficult and steep, it can still be forced. It all depends on the will!

The brother should first begin with a specific daily routine, which he must maintain for a long time. As the old proverb says so aptly: "The early bird catches the worm." – So get up early, in summer if possible at sunrise! As often as possible, experience this sunrise with a cult-like attitude. Sun prana exercise – A exercise – esoteric mystical attitude towards the sun logos.

Ritual morning washing of the whole body – morning exercises, followed by oiling with vegetable oils.

Breakfast: seasonal fruits, milk, fruit juices, bread, nuts, vegetarian food, honey. All of this should only be taken as a basis for individual adaptation, depending on constitution and season.

Even this first activity of the day can have a consciously created cosmic basis. Take into account the planetary hours of the respective day, and also base your activities on the tattwas, which change every 24 minutes.

It goes without saying that every brother should carefully observe and consult his natal chart with the daily transits. (The horoscope disc with planetary needles should always be set the evening before for the next day!)

Even after these few but fundamental instructions, the start of the day is consciously given a harmonious basis.

The morning exercises should be concluded by putting on the Odmantel. A few minutes of conscious autosuggestion, depending on the severity and nature of the day's tasks ahead. This conscious willpower and positive attitude often works wonders in coping with the daily grind, which unfortunately everyone is exposed to to a greater or lesser extent.

It is always good to mentally organise these tasks and duties the evening before and to remind yourself of them again before falling asleep, but in a positive, harmonious way! Otherwise, they can have a negative effect on your sleep. On the other hand, the brain very often solves the tasks at hand during the night.

The daily routine should be systematically organised. The same applies to work. Principle: People are not just here to work! Therefore, consciously assign a reasonable amount of work and responsibilities. Even routine work can be made easier by changing the workplace and environment. Here, too, an old saying applies: "Everyone is the architect of their own fortune!"

One's own will can also shape one's profession. Unfortunately, however, most people find it difficult to find the strength to free themselves from the daily grind and the routine of their profession.

Independence is the breath of life for the intellectual person, says the great philosopher Friedrich Nietzsche. – One must always strive to achieve this, but without imposing new shackles on oneself. Do not lose yourself in materialism!

Keep changing your position and job until you find something that suits you. Staying in an unsuitable position for years out of a sense of duty

is foolishness and laziness. Always think: forward and upward!

Sell your skills and your work as expensively as possible, work as little as possible in the service of others. Even your own work, even if it gives you pleasure, must never become an overload. The intellectual person needs relaxation, joy and recreation as much as possible.

Here, nature is man's best helper! Travel a lot, hike a lot, do a lot of sport.

Basically, one could say that these are all just truisms. But unfortunately, it is precisely the intellectual person who usually sins against the harmonious basic laws of daily life.

How the brother now fills and structures his free time is up to him. He has complete individual freedom in this regard. Sports, games, dancing, etc. are not for everyone. But everyone must be able to create quiet, harmonious hours for themselves, filled with reading, study, or other hobbies. Each in his own way. It goes without saying that an esoterically minded person who consciously shapes his life does not engage in stupid, empty activities or fall prey to addictions and vices. But he must be able to justify everything he does, above all to himself. Every person is a star, says Mstr. Therion! No one has the right to restrict them if they do not submit themselves to certain prevailing laws out of consideration and wisdom, indeed must submit themselves. We live in an orderly state, after all.

The principle of mutual assistance is sufficiently supported by the idea of brotherhood. Nevertheless, the brother should consciously separate himself from the masses in order to be able to grow spiritually without disturbance.

Self-imposed solitude is always a friend to the spiritual person. The masses only drag one down and are like weeds that suffocate their surroundings.

Even a small but select circle of true friends can bring much joy and is something to strive for. The brothers of the lodge can and should be spiritual companions, but

companions on the path, but the final steps on the path to knowledge are almost always taken alone.

Whoever strives to adapt his life to the laws of harmony of the cosmos, as far as he can recognise and comprehend them, will probably become a lonely, but nevertheless happy and contented person. Often he will only achieve this goal in old age, but then he will certainly not have lived in vain.

A spiritual person will always find themselves in a conscious defensive position towards their indifferent environment. They must protect themselves against the negative influences of the masses, must make themselves immune to the many suggestions that flood humanity and which are deliberately emanated by certain groups, associations and powers.

He should remember that humanity is deliberately kept in a state of stupidity and dullness by certain interest groups, by the state and by the church, so that it can be better governed.

He should recognise this and always remain aware of it. In every nation, in every state, a certain intellectual upper class always forms, which rules, regardless of the type of state or form of government. Whether state or private capitalism, purely material interests will always be behind major events, no matter how disguised they may be with an idealistic or Christian cloak.

Every human being is a star! so says Therion. No one has the right to dictate his path or interfere with it. Everyone should follow his predetermined path of life according to the underlying cosmic laws, alone, entirely on his own. To the extent that he has recognised or sensed these laws, he is able to act in accordance with them and adapt himself to them. He is solely responsible for himself!

These insights inevitably lead to a conscious solitude away from the masses. Of course, it is pointless to engage in politics or to be politically active in any way. That is just a waste of energy.

There is little point in burdening oneself with charitable or religious duties. Uncompassionate love is the law of the new age. According to the karmic law of cause and effect, every human being must work off their own accumulated karma. They should and must suffer! For suffering matures and leads to insight.

The masses are always hostile towards intellectual individuality. If the environment and influence are too strong, and direct resistance is not possible or even unwise, then one should adapt without giving up one's own convictions! The wise man evades when circumstances require it! Life is like a game of chess.

One must learn to make moves on the board of life that are calculated well in advance.

If necessary, one should wear a mask temporarily. Almost everyone wears a kind of mask in everyday life, which is sometimes very transparent. First weigh, then dare! First listen, then speak! First take a step sideways or backwards, but then unexpectedly move forward and strike. There is also a jiu-jitsu or judo fighting style of the mind.

In order to survive the struggle of life, one must often resort to certain aids that make everyday life easier for practical reasons and allow one to reach one's goal more quickly.

One should give one's opponents as few points of attack as possible. So one should always attach importance to one's outward appearance in order to make a favourable impression. Always be well-groomed and well-dressed. Inconspicuous, but correct. This includes eradicating ugly or unpleasant habits and acquiring refined manners. Not everyone has had a good upbringing and appropriate education, but one can train oneself in this regard. The English way of life and lifestyle can be taken as a model here. In esotericism, it is said: The Rosicrucian always wears the dress of his time in all centuries! He works quietly. So it is not at all unreasonable for the brother to attach importance to his clothing. One can coordinate these harmoniously and still allow oneself individual leeway. One should not stand out, but one should also have nothing to complain about

about one's appearance and behaviour. In any case, one should rise above the average level.

In addition to consciously chosen and coordinated clothing, this also includes many small details that are otherwise hardly noticed. A carefully coordinated individual or consciously changed perfume that serves magical influences, consciously chosen colours and jewellery, and carefully chosen interior design all belong to the individuality of a spiritual person.

A purely intellectual person is far from being a spiritual person in our sense. Much more is required.

A personality can also develop from within itself, even if it comes from a lower level of life, because according to the doctrine of reincarnation, the sources from the subconscious begin to flow as soon as they are opened. The spiritual human being is the product of many incarnations. Their task in this life is simply to continue to shape and develop themselves with the conscious goal of being able to reap the rewards in the next life.

By working on yourself in this way, you will very soon create and give yourself a distinctive character that will also impress those around you when necessary.

Beard and hair style are by no means insignificant for a man who acts purposefully. There are plenty of cases where an appropriate beard enhances one's appearance. One can make oneself look younger or older through hair and beard style.

One of our former leading brothers had a receding chin that made him appear listless. He concealed this flaw by wearing a goatee, and this precaution proved to be very advantageous for him in his life.

A course instruction for the training of the SS in the National Socialist state significantly states: "You can often recognise a Freemason or lodge master not only by his jovial nature, but also by the fact that he often wears a pointed or full beard to put on a kind of mask that covers his mouth in particular. The expression in the eyes can be controlled through training, but it is much more difficult to control the corners of the mouth!"

Jesuit training is right when it says: The end justifies the means! Applying this wisdom in a harmonious way to one's life is also permitted in esoteric training. The goal and the intention are decisive, not always the action. The brother should never exceed the limits of decency, never want to appear extravagant. Do not get lost in trifles, but always act according to a predetermined plan that has been thought out or planned in advance in every detail. In this way, he creates his own ideal image of himself and builds it up incessantly.

In this way, he becomes his own creator, his own god – a royal lord at the highest level – responsible only to himself.

That he must adapt to the prevailing laws of the state and his respective environment out of prudence, even if he does not feel connected to them or recognise them internally, is a strict imperative of prudence and self-preservation.

Money and possessions are a great power – though not the only and greatest one. A healthy egoism is also appropriate here, for possessions will always form a favourable basis for the further development of the mind.

Almost everyone makes mistakes in their youth and immaturity – one should simply learn from one's mistakes.

Those who, out of immaturity, enter into an early marriage that is not materially sound and only burdens them, those who have children, have in any case inhibited their spiritual advancement and must use a great deal of energy that could otherwise be put to good use to bear the burdens and worries of family life.

The Catholic Church acts purposefully when it preserves its best intellectual and spiritual powers from marriage through the imposition of celibacy.

The elite of monasticism has created high spiritual and cultural values because it was deliberately isolated.

People can also lead a life in the community, especially if they have corresponding ideals, and can certainly be content with this way of life, but they should not set their sights on the spiritual heights of human evolution, which they will never reach as long as they wear the

self-imposed chains on their feet. Exceptions prove the rule here too.

There are many things in life that cannot be undone. This also requires strength and a lot of time. Then the only option left for the brother is a healthy synthesis!

Those who have understood, based on esoteric principles, that the heaviness of their life is karmically imposed upon them will not despair, but will consciously work on themselves in order to atone for at least part of their karma in this life.

The knowledge of suffering gives strength to ascend. Suffering ennobles, suffering matures.

Saturn: The guardian of the threshold demands above all that his brothers be strict with themselves before he opens the gate of knowledge to them.

We must never forget that our life holds a great task that is set for every human being.

The task of consciously working on oneself in order to mature and be ready for the next incarnation. Those who have recognised this and live accordingly are already on the path to higher knowledge. Therefore, the Saturnian teaching brings with it the centralisation of spiritual powers.

Much is revealed! But tearing away the veil often enough brings wounds, pain and disappointment.

Yet the bitterness experienced and received often enough gives rise to the deepest insights, which bear wonderful and sweet fruit. And the ego, on its lonely mountain paths, suddenly sees to its amazement that it is no longer alone!

Sister Sophia.

ON THE NATURE OF DIVINITY!

By Fra Apollonius.

If our ideas about the nature of divinity are not to remain vague, we must summarise them in a system that will, of course, only have relative validity. It can only be an aid that we can use as a basis for our work as long as it corresponds to the state of maturity of the times and of the individual. That is why older systems, such as the very complicated Gnostic system, are no longer entirely suitable for our present use. Despite all the wisdom contained therein, the spirituality of that time is no longer entirely ours.

I have attempted to establish a system that is closer to our present-day sensibilities, without neglecting the insights of earlier times, which in many respects were more open-minded than today's. In particular, I believe that the revelations from ancient times, recorded in myths and received in pictorial form, can still be valuable guides for us today, and that the mythical narratives handed down to us from ancient Egypt deserve special attention, since the Egyptians must be regarded as Atlanteans and descendants of a lost advanced civilisation of humanity.

Explanations of the line drawing:

N u n, the cosmic Primeval ocean (Egyptian).

Other names:

primordial ground of the world,

The absolute being,

Parabrahman (Indian),

Chaos (Greek),

Ain soph (Kabbalistic
Point of Eternity (Rosicrucian)

The Absolute – Zero

From this springs the first Logos for our solar system, the forefather:

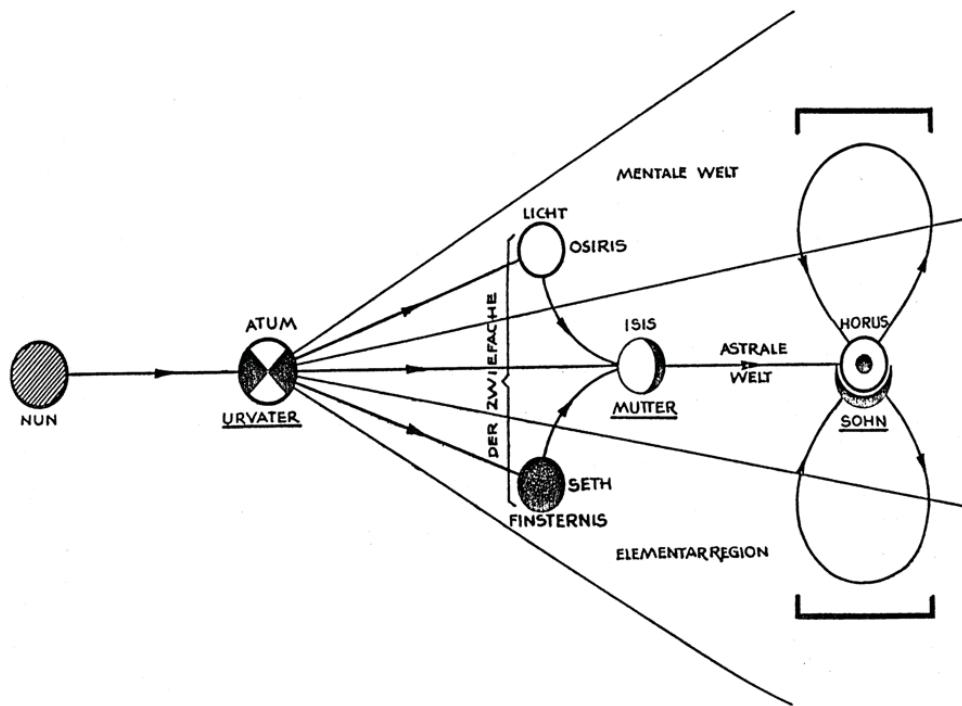
A t u m (also Re – Atum or Tum), the only one, the lonely one (Egyptian). Other names:

Khepra, the god of cosmic becoming (Egyptian),

Dionysos phanes, the first Dionysos, the hermaphrodite (Greek).

He radiates in three worlds:

- 1) the mental world (world of archetypes), the Rosicrucians; the empyrean eelenwelt – intermediate realm),
- 2) the Aetheraeum of the Rosicrucians, symbolised in the Goat of Mendes (Soul of Osiris) among the Egyptians, in the primordial goat Amal-theia (who gave herself to Apollo in the form of a cloud) among the Greeks;



3. the physical world, that of densification, the elemental region of the Rosicrucians.

In each of the three worlds, the Logos manifests itself as a special principle.

In the mental world as light (the luminous face of the deity – the sun as a purely spiritual principle).

Other names:

Amom = the Hidden One ne (Egyptian),
Osiris as otherworldly – as idea and archetype (Egyptian Hellenistic, ch)
listical.
Ahura Mazda (Persian)

Adam Cadmon (Kabbalistic)

In the elemental region as

<u>darkness</u>	(dark face of the deity – Saturn as principle. Designations:
Other references	s Primordial element has (Egyptian), ergusisch),
<u>Seth</u> , who	echic).

The two principles of light (Osiris) and darkness (Seth) form the creative tension (polarity). They are both complementary and opposites **Ahura Mān** can be summarised as the "dual".

Between the two poles, in the intermediate realm, stands the female part of the deity, the mother (moon as principle). Other names: mels goddess (Egyptian),

<u>Nut</u> (Him)	(House of Horus) – Egyptian, Ptolemaic) (Gnostic),
<u>Hathor</u>	Christian echo.

Isis is the wife of Osiris and Seth, as well as the wife of Osiris. She serves both gods. Osiris is the life-giving fertiliser; from Seth she receives the condensing power. Isis is, in modern terms, the catalyst that is able to connect the heterogeneous.

From the fertilisation of the mother emerges Horus, the son, who

"Middle" Mary (c)

He is the synthesis of the sun and moon, the sun in the barque (moon-sun), the "succus Solis et Lunae", the "I A O", " ", i.e. "I am the Alpha and the Omega (moon)".

However, he is not purely spiritual, but has received a subtle body from his mother, which enables him to ascend and descend into the region of pure light and into the depths of matter. In the latter, he is no longer completely free, but constrained and bound. Here he is the "Crucified One" (the second Dionysus of the Greeks). But Seth cannot defeat and kill him. As Heru-pa-
chrat (i.e. Horus as a child), he regains his strength and rises as the "Risen One".

He remains victorious and rules over the Upper and Lower Light. In this sense, he is Horus Harachte (i.e. Horus of the two places of light). He is born of his mother since the beginning of the world and is eternally reborn as the ever-becoming. As the world's perfecter, he overcomes the fateful yet necessary polarity of Osiris-Seth and completes it to form a triad.

If we trace polarity back to its origin, we find the hermaphrodite Atum in the background. Through Horus, the hermaphrodite is restored. He is nothing other than the higher octave of the same. And Atum recognises himself in him. If the primal father has the number L and the moon being Isis has the number 9, then $1 + 9 = 10$ (the completion that emerged from the one).

Horus is the only aspect of the deity that is accessible to us. He has been and continues to be worshipped under many names.

As Mithras, he killed the bull with the Marsian ram powers and was especially loved by the servants of Mars, the warriors.

As Chrestos, he gave the impulse of love, took the ram lamb upon his shoulders and carried it away.

As the heavenly Aquarius, he now begins to pour out his urn and rouse us through Thelema, the primordial will. But he silently sets aside the vessel with the fish.

We know his impulse:

"Do what thou wilt!

That is the whole law!

There is no law above – Do what thou wilt. And the word of the law is

T h e l e m a !

PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

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IS THERE EVIDENCE FOR REINCARNATION?

A consideration of the possibilities of proving rebirth.

By Mstr.

AMENOPHIS.

For several years now, sensational reports have been circulating in magazines around the world about attempts to use hypnosis to gradually take some particularly gifted people back to their childhood and then, beyond the moment of birth, to their previous earthly life.

Ever since the American hypnotist Morey Bernstein conducted such experiments on Virginia Tighe and she declared under hypnosis that she had been the Irishwoman Bridey Murphy in a previous life, people believe they have found the key and proof for the doctrine of reincarnation.

The serious spiritual scientist, who has learned that the accuracy of this important doctrine could previously only be experienced subjectively by the highest initiates, will be quite sceptical about these revelations.

But everyone else should also first ask themselves: What is hypnosis and what can be achieved with it?

It was the Viennese physician Anton Mesmer (1734-1815) who must be credited with the primacy of the first scientific application. While Mesmer was still regarded as a charlatan by his colleagues, the Parisian physician Charcot was already able to introduce the methods of suggestion and hypnosis into medical science around 1875.

Sigmund Freud and his colleague Breuer learned the methods here that would later enable them to undertake their excursions into the "depths of the unconscious soul".

However, hypnosis was already known in ancient times, and we hear from Egypt that the hierophant put the neophyte into a sacred temple sleep in order to make him the newborn Osiris.

The most fundamental difference between ancient times and modern times, however, is that after hypnotising the self out of the neophyte's lower bodies, the hierophant also removed his own self from himself in order to be a guide to the neophyte's self on the higher planes. At that time, the ego consciousness did not yet exist in the individual human being, and so this method could be used without any danger.

In modern hypnosis, on the other hand, the hypnotist remains entirely on the material plane, while the person being hypnotised is subject to the coercion exerted on them by the hypnotist. For nowadays, the most important obstacle is personal ego consciousness with its characteristic critical thinking and volition, which must first be eliminated. Only when this has been completely suppressed does the state occur that brings about the so-called hypnotic state, through which the hypnotist can transfer his words and will like foreign bodies into the psychosomatic depths of his medium.

Let us take a brief example of this:

A lady had been given the posthypnotic command to move to another chair upon waking as soon as the hypnotist took out his handkerchief. At that very moment, the lady began to feel restless and felt compelled to obey the command.

Her returned self-awareness resisted this and she declared that she would not do it under any circumstances. However, after participating in the general conversation for a while, she nevertheless spontaneously got up to sit on the other chair. Even though she rebelled against the posthypnotic command with her conscious will, she had to obey it when her will was distracted by the conversation.

This means, however, that the foreign will implanted in her by hypnosis continued to operate in her subconscious.

The reader is certainly familiar with enough examples of a similar nature, as well as all those that affect the physical sphere of sensation.

If you want to break children (and adults) of bad habits, all you need to do is give them a suggestion while they are asleep, which is easiest to do by playing a tape recording with the appropriate suggestion.

The therapeutic success is astonishing.

Bardon's recommendations on self-education in his book "The Way to the True Adept" are on the same level.

But these methods only affect the subconscious layers of a person's soul life and, at best, create a trained and automatic human being. They do not contribute to the development of the self-conscious creative powers of the mind and will.

Suggestion and hypnosis only work through the subconscious, i.e. that part of the human soul that originates from archaic origins and is common to all humans. In medical terms: through the basal parts of the brain and the autonomic nervous system.

This alone explains the effects of all sympathetic remedies, such as the treatment of warts, erysipelas, etc., and the greatest effect and increase can be found when many people gather in a special place where, through prayers, songs, music and worship, the expectation of success is heightened.

How could it be a miracle if such possibilities were not also exploited criminally? One recalls the novel by Thea von Harbou: Dr. Mabuse, the Gambler, and the film of the same name.

However, experience has shown that such hypnotic commands only fall on fertile ground and are carried out if criminal tendencies or weakness of will were already present a priori in the subject of hypnosis.

All this, however, will give spiritual scientists cause for concern, even the well-intentioned therapeutic reasons, since it is obvious that the human ego, that most valuable part of the human being, which he has acquired and developed within himself since the end of antiquity, i.e. approximately since the beginning of our calendar, is being pushed aside to make room for a foreign ego.

, is being pushed out to make room for a foreign ego. And experience has already taught us today that frequent repetition of hypnosis on the same person has led to the most extensive disruption of the personality structure.

Nevertheless, a mysterious force acts in the same way in the life of every human being, without us knowing for what reason and to what end we receive these posthypnotic commands and must obey them with a compelling, dark urge.

It is a realm that still completely eludes the will of our waking ego consciousness, but which makes extensive use of this ego or even prevails against it.

We call this constant force KARMA or fate.

And we all recognise today that these "karmic commands" place us in a highly unsatisfactory state, that our will often rebels against them without us having the strength to combine this will with the power to act upon it.

As spiritual scientists, we know that these commands were created by ourselves in previous earthly lives and that the compulsion is exerted on us by corresponding higher beings according to divine decree. However, we recognise from this only that this compulsion is not to be equated with the level occupied by hypnosis as we know it.

But only when humanity has developed to the point where it has gained a retrospective view of past earthly lives will the "I" willingly and joyfully obey these commands out of conscious freedom.

When the alert and volitional ego consciousness is switched off in the hypnotic state, supra-spatial states of being enter the archaic part of the soul, enabling this part of the soul to experience events spatially and temporally with clairvoyance and clairsentience. There are ways to read the conscious and unconscious soul life of other people, to speak unknown languages, to leave one's physical body of one's own accord or on command, to visit distant places, to dwell in super-material realms, to read the Akashic Records, to recognise the history of objects in pictorial form (psychometry) or to repress

to recognise history pictorially (psychometry) or to mobilise repressed memories and abilities.

For example, it would suffice to have had contact with foreigners in one's youth or to have read relevant books to create the impression in a hypnotic state that one had lived in a foreign country in the past.

According to the findings of various journalists, this could also explain the rebirth of Virginia Tighe, for example. This is because the hypnotised person is subject to the will and desires of the hypnotist, which means that such memories can easily give rise to the fulfilment of the hypnotist's desire in the form of previous earthly lives.

But even in the case of psychometry, the object is connected to the individual Akashic Records, i.e. everything that relates to the object from the beginning is recorded there.

One could cite countless examples here, but these are so generally known that it would be superfluous to repeat them at this point.

Nevertheless, these are astonishing facts, as one must ask oneself to what extent all material things are mysteriously permeated and surrounded by the spiritual.

When a great initiate drew humanity's attention to karma and reincarnation in word and writing in the first quarter of this century, not much attention was paid. Only the sensational hype that has now appeared in many magazines and newspapers about the experiments of outspoken dilettantes is forcing the general public to listen.

But this seems to be the way it always is with the wisdom that humanity must gradually learn.

So even though it has now been established that the medium Virginia Tighe was by no means taken back to her own past life through hypnosis, the gratifying fact remains that large sections of humanity have come into contact with the principle of rebirth.

However, all parapsychological researchers are aware of the many possibilities for error that such experiments create. Only initiates who have undergone the strictest training and self-criticism are able to determine where, in a specific case, the experiences that arise in human consciousness originate.

When spiritual science teaches that the time between two successive earthly lives ranges from a minimum of 300 earthly years to a maximum of 490 – notwithstanding the special cases of more highly developed contemporaries whose time span exceeds irrational limits – then the case of the Berlin merchant Hermann GRUNDEI, who claims to remember shooting himself in 1887 due to business difficulties, immediately before his current incarnation, and still working in the same profession, is a matter that demands too much even of the most credulous.

Even the case of the Indian woman Shanti Devi, which brought so much concrete evidence to light and also stood up to the investigations of Indian scholars in every respect, cannot be regarded as proof of reincarnation memory, but at most as mediumistic receptivity to the memory, habit and instinctual forces still active in the spirit of the deceased.

But why can such messages obtained through hypnosis and other states of altered consciousness not be considered proof of the theory of reincarnation? ---

The occult-trained reader knows that after physical death, everything that has its *raison d'être* on the earthly plane in terms of memory, habit and instinct is discarded on the ladder leading from the astral plane to the mental plane.

Only the sum of experiences that represent eternal value is connected to the ego consciousness as part of the soul to the divine self.

Therefore, the human being who is reborn comes into this world with only these timeless and relationshipless values and, in addition to the material building materials for his earthly body, draws from the bodies of his parents all the soul parts (genes) that are karmically suited to him, in order to be reborn here on earth as a complete being. Material building blocks for his earthly body from the bodies of his parents, he also attracts all the soul parts (genes) that karmically suit him, so that he can live and work here on earth again as a complete, i.e. 100% human being. For let us not forget that a great and successful person on this earth

After death, a person can shrink to the size of a dwarf, while a person who was completely unknown in this life but who has matured as a result of their spiritual experiences takes with them a treasure that makes them more highly developed according to the standards of the hereafter.

What did the great master JESUS, who can also be described in a non-Christian sense as an esotericist and a man of knowledge, say about this: "Do not store up for yourselves treasures on earth, where moths and rust destroy, but store up for yourselves treasures in heaven."

For this reason, however, it follows without further ado that these circumstances represent what we call the "veil of Maya," which robs us of our ability to remember previous earthly lives. And only when we have reached a certain level of "higher development" can we consciously look back on all the forms of existence we have gone through under the compulsion of the law of reincarnation.

Source:	O.J. Hartmann	"Does hypnosis lead to memories of past lives?"
		"Successive lives."
		"Evidence of rebirth."
	de Rochas Doural	"The doctrine of reincarnation." Study booklet,
	Gregorius	February 1954.

SECRET SOCIETIES AND THEIR SIGNIFICANCE FOR ESOTERICISM.

By Gregor A. Gregorius.

If we look back at the history of humanity in terms of the evolution of the spirit, we will find that throughout the centuries and even millennia, back to the early days of human history, there has been a common thread of deliberate secrecy surrounding the highest or deepest insights, which were not made available to the general public, the indifferent masses.

The bearers of this knowledge were always closed circles of knowledgeable people whose minds were predestined for these higher or deeper insights and who carefully guarded this knowledge from the uninitiated or from misuse.

These more or less permanent associations, which formed at an early stage, formed the basis for the so-called secret societies, secret leagues and secret orders.

These alliances complemented each other through selection according to certain directives and protected themselves through rules, strict statutes and regulations, concealing their practices from the uninitiated through secret rites. Laws and duties were laid down and had to be strictly observed.

This gave rise to a myriad of secret associations, which continue to exist today and can be found in such a wide variety of forms that they are almost impossible to classify.

Among primitive peoples in the early days of human culture, alliances were usually formed for protection, combat or hunting, just as wild animals form packs, which later developed into communities, clans and family alliances, which then gradually lost their secretive nature.

At the same time, however, in early times, when a ruling class formed from individuals of superior intelligence who surrounded their knowledge and power with religious motives and actions, thus crystallising themselves into a leading priestly class, tendencies emerged to use deeper knowledge of nature and empirical knowledge to rule over the indifferent masses.

The mysterious forces of nature, insofar as they could be recognised, were consciously channelled into magical paths, bound to certain rituals, and thus created the acceptable basis for practical magic through magical rites. A priestly caste emerged and became established.

Even today, we still speak of a magical age in which people were much more closely connected to nature in their development than in the technological age that followed. The magical people of early times still possessed powers that people today no longer have.

A number of the 12 senses that humans possess were rendered useless or atrophied.

The intellect became more developed at the expense of natural instincts. The close connection to nature was increasingly lost. The ability to orientate oneself and the entire emotional life diminished from generation to generation.

But this knowledge of the interconnectedness of things was never completely lost, even though it was used less and less in practice, because the more rudimentary it became, the greater the effort to keep it secret.

It remained in the hands of the priesthood for thousands of years, and in ancient times attempts were made to create suitable offspring through mystery and priest schools. These intentions and tactics still apply today and form a very important guideline for all religious systems and even more so for secret societies.

Early on, it was necessary to learn to distinguish between the various associations and orders, most of which were purpose-bound.

The purely idealistic friendship and humanitarian associations and orders, which upheld the brotherly idea of true human brotherhood, receded more and more into the background as humanity became increasingly materialistic, selfish and demonic. They were replaced by the great religions, whose churches developed into positions of enormous power, such as the Catholic Church in Europe, which culminated in the papacy. From the early Middle Ages onwards, it relied on the numerous monastic orders and created a pure fighting organisation, the Jesuit Order. It, like all monastic orders, is a true secret society whose real goals are concealed under religious guises. After all, they have always been regarded as bearers of culture, and their charitable and religious activities are commendable, especially since most of these orders have become increasingly superficial over the centuries, losing themselves in more or less hollow, symbolically disguised religious practices that are no longer understood. Only the Jesuit order can still be regarded as knowledgeable and initiated in an esoteric and magical sense today.

A similar crystallisation process also took place among other peoples of the world, especially in Asian religious systems.

The Masonic Order, which is divided into numerous Masonic lodges and is probably still one of the most powerful organisations of its kind today, although it no longer belongs to the knowledgeable secret societies, as its customs have largely been profaned, originated from the medieval guilds and the so-called working lodges. In purely organisational terms, the Masonic lodges first appeared in England between 1721 and 1750.

However, their spiritual foundations are much older and have their roots in Egyptian wisdom, which was preserved in rudimentary form by the secret societies of the Orient, the Crusades and the later Order of the Knights Templar, and passed on to posterity, but always kept secret and thus developed into the knowledge of the lodges. This knowledge was contrary to and misused by purely ecclesiastical teachings and aspirations, and so the antagonism between the Masonic lodges, the secret societies and the Church or the Papacy arose early on and has not yet disappeared today.

This essay cannot cover ecclesiastical and religious orders or the organisational structure of the Freemasons, as the subject would become too extensive. In a purely esoteric sense, the usual Masonic lodges can no longer be regarded as knowledgeable, even though there may be individual high-ranking Masons who can still be described as initiated.

But certainly, within the large Masonic lodges, closer associations and degree lodges have long since formed, which once again cultivate esoteric magic and other secret knowledge, closely following the teachings of the Orient and the tradition of the ancient Order of the Knights Templar, combined with the knowledge of Gnostic secret societies with pre-Christian tendencies.

Related to the Freemasons through its humanitarian tendencies is the Odd Fellows Order, which has been an idealistically guided brotherhood order from the beginning. It can hardly be considered a secret order. It is particularly widespread in North America. It cultivates brotherhood, friendship, sociability, charity, family and morality.

It possesses neither higher esoteric knowledge nor any occult tendencies.

The so-called Freethinkers' Lodge, founded in Nuremberg in 1905, can be regarded in a similar light.

Finally, mention should be made of the Schlaraffia society, an association of artists, art lovers, writers, etc., which was founded in Prague in 1859. This friendship association served purely social interests, cultivated humour above all else, imitated the customs of the old orders of knights in a harmless way, and was very widespread in Germany at the turn of the century. It was considered exclusive and recruited from good social circles. The numerous student fraternities of old and more recent times are not secret societies, but rather friendship and social clubs that support the ruling bourgeois and intellectual classes.

Purely bourgeois lodges rarely progressed beyond the initial stages of foundation, although attempts were made several times. The working class, the proletariat, was certainly not attracted to the lodges. There was no

suitable sounding board here, and the Grand Lodges, which were increasingly sailing in national waters, rejected these attempts on principle in order to protect their own interests. Hence the continuing contrast between social democracy and the Masonic lodges, most of which are underpinned by capitalism.

Somewhat more important and serious to consider is the Druid Order, which is also widespread in Germany and which, in its esoteric foundation, traditionally possessed ancient Celtic wisdom, cultivated the ancient knowledge of the Druids and could trace its traditions back to the 8th century.

In modern times, of course, this ancient knowledge has also been trivialised and lost, and has become frozen in symbolism, similar to the Masonic lodges.

The great orders of knights of the Middle Ages, the Order of St John, the Teutonic Order, the Knights Templar and the Order of Malta still exist today in rudimentary form, but are of little significance, as only the Knights Templar have managed to preserve at least some of the secret knowledge from their heyday.

Only this year did a college of cardinals demand that the Pope dissolve the Order of Malta.

Among the actual secret societies, there are also so-called secret fighting orders, such as the Nihilists and Anarchists in Russia, the Comor-ra and Carbonari in Italy, the Mafia, the Mala Vita, the Black Hand, the Ku Klux Klan, the Sinn Feiners and many others in Ireland, but these have no esoteric content, only purely political goals, fighting for the freedom and independence of their people against oppression and tyranny.

Even National Socialism had created Ordensburgen (order castles) for the training of a specially educated elite of young people.

In the Orient, the secret society of the Assassins should be mentioned as a fighting league, but it had esoteric and magical training and its members were initiated into the Islamic mysteries.

The many Indian, Chinese and Japanese secret societies can only be mentioned, as these countries have cultivated these secret traditions since ancient times.

In Africa, there are still secret men's societies today that possess ancient magic, such as the leopard men, the Wodu cult followers, the mamba women's societies of the black snake, etc., which are far superior in their inner magical structure to similar European societies, as they possess practical magical knowledge.

In Asia, there are secret shamanic societies, Tibetan secret societies, and Mongolian secret orders, whose organisational structure is little known in the West but which are of great significance in the occult sense.

In modern times, a whole number of societies have joined their ranks that do not deserve the name of secret societies, even though they often adorn themselves with the cloak of lodges or use other misleading names to attract members.

These are mostly harmless associations that pursue good ethical goals and try to serve the general public.

These include the Good Templars, the Rechabites, the White International, the Huterbund, the New Spirit Society, the various Rosicrucian associations – a true Rosicrucian will never organise himself – the theosophists of various persuasions, the anthroposophists, the Mazdasnan Association, the various vegetarian associations, which more or less all have idealistic goals, but which are more to be classified as actual associations, since they are not secret societies and have no secrets.

In terms of their worldview, many of the latter associations are highly commendable, for they cultivate idealistic spiritual values and stand in opposition to purely materialistic thinking, seeking to educate spiritual human beings in the development of human evolution.

The many existing spiritualist so-called lodges are in most cases only evil mysticism, comprising religiously misguided people.

There are only a few occult associations and societies that possess the relevant knowledge.

In addition to the Rosicrucian societies already mentioned, the Illuminati Order, the Grail Order and the Pansophic Society can also be counted among the recognised secret societies of the modern era.

Most of today's foundations no longer bear the true character of secret societies because they no longer possess the relevant knowledge, nor are they capable of carrying out certain spiritual exercises. Most of these mystical associations are also more or less Christian in nature and can therefore no longer be regarded as ideological bearers of the new cosmic impulse in the sense of the coming Age of Aquarius.

This treatise is therefore intended to be only a brief overview of the concept of secret societies and secret orders. It cannot, of course, be exhaustive. Extensive books could be written on the subject, going into all the details. It is planned to provide the brothers of the Lodge with more detailed statistical information on the most important associations for their further orientation within the framework of the new work plan.

PRACTICES AND RESULTS OF MIRROR MAGIC

by Gregor A. Gregorius

In 1925, a young engineer and painter known personally to the author was particularly interested in mirror magic. He was a highly intelligent, sober-minded person, free of illusions.

He was trained in magic in a special circle within the Fraternitas Saturni lodge, which was very active in Berlin at the time, and was educated in all magical disciplines.

His speciality was astral magic, and he repeatedly attempted to establish close contact with the demons of this sphere and to control them through intense concentration.

The path of mirror magic seemed particularly suitable for this purpose.

His experiments in this field lasted several months, as he carefully calculated and used the appropriate cosmic constellations as a basis for his experiments.

His personal accounts read as follows:

"I always used the nights from Monday to Tuesday for my experiments, preferring astrological aspect connections between the transiting Moon and Saturn in my natal chart, especially when these two celestial bodies were also in quadrature to each other in the night sky, and began the invocations of the Saturn demons in the Saturn hour in the Akash-Tattwa. A special high polarisation of my energetic powers took place, if possible, in the Tejas Tattwa and in the hour of Mars.

In the incense fire, I burned herbal incense associated with Saturn, Mars and the Moon.

I sat in the so-called Egyptian seat in front of my black-curtained table, on which I had placed the magic mirror. Except for three beeswax candles

beeswax candles, only a dark red electric bulb burned in the otherwise carefully darkened room. I had covered or removed all the pictures in the room.

At the beginning of the experiment, I burned a strip of parchment in the incense fire, on which I had written the word "Arratron" with my blood – taken from my middle finger – using a fine brush.

I then got into a breathing rhythm and stared continuously into the mirror. After a short time, its surface began to cloud over, and the burning candles and the entire room seemed to blur into a mystical darkness. Without question, I was already in a light trance at this point, but without having lost my thoughts and feelings.

Suddenly, an elongated face emerged from the mirror in front of me, as if emerging from a fog. A pair of piercing black eyes stared at me. The contours of this face became increasingly sharp. Black, red and yellow lights appeared in the mirror, illuminating or dancing around the face.

Thanks to my magical training, I did not lose consciousness or feel any inner fear, but instead immediately felt the desire to capture this demonic face in a picture or drawing.

After a few minutes, the image in the mirror disappeared. I tried for a short time to make it reappear, but in vain.

Then I stopped the experiment. My entire body felt numb, I was shivering and felt somewhat exhausted.

I immediately checked the prevailing constellations and the time, and then repeated the experiment again the following week.

Since I had deliberately not uttered the usual dismissal formula, I hoped for the same success in the second experiment.

The second experiment was also successful. Once again, the face appeared in the mirror. I tried to say an incantation, but my tongue was...

paralysed me, and I could only murmur several times: Appear – appear – appear! But this time, the power of my desire and my will were even stronger than during the first experiment and had not weakened.

In the days before, I had made a coloured drawing to capture the apparition from memory. The face appeared again in the mirror with the same clarity. Only this time, the expression in the eyes was even more menacing.

During the third experiment, conducted at the same time the following week, something strange happened. The image in the mirror appeared only fleetingly in pale contours, quickly disappearing again, but between the mirror and the table and me on my chair, something indefinable began to form, like a kind of mist. I felt an icy coldness around me and a very strong physical weakness that lasted long after the experiment.

Once again, I deliberately did not utter the dismissal formula, but was even inwardly pleased and convinced that an astral shadow had formed in front of me, which was obviously trying to draw my odic forces away from me in order to manifest itself.

I repeated the experiment over and over again. The being I had summoned became more and more visible, not in the mirror, but forming in front of me. However, I noticed that my subsequent states of exhaustion became increasingly severe, so that I had to consider discontinuing these experiments.

Besides, I was not achieving any benefits and was unable to increase my own activity. Often, during the following weeks, I had the feeling that I was no longer alone in the room, even when I was not experimenting.

When I was reading a book, I often had the feeling that there was a being standing behind me, looking over my shoulder.

But again and again, it gave me inner joy to sit in front of my easel by candlelight at night and to repeatedly add to, deepen and embellish the demonic face I had painted. I even felt a kind of affection for this being.

I was, of course, aware that I was heading towards a dangerous state of obsession.

When, over the following nights, I suffered increasingly from a kind of inexplicable nightmare pressure, and when one night a dark figure tried to strangle me, causing me to wake up terrified and gasping for breath, I stopped these experiments immediately.

I reported these experiences to the master of our lodge, and he helpfully performed an exorcism in my room with some of the older brothers. This was successful and the astral disturbances ceased."

Afterword.

The original painting by the artist was burned during the exorcism ritual. However, it was copied beforehand and published in the magazine *Saturn-Gnosis*.

It is strange, however, that the painter disappeared without a trace from Berlin in 1930 and, despite his connection to the lodge, has never reappeared to this day. His further fate therefore remains unknown.

THE MYSTERY OF THE CENTRAL SUNS

by Gregor A. Gregorius

The overall structure of the universe is globular in nature.

In an immense spatial force field of unknown, unimaginable size and spatial extent, in an overwhelming universal globe, countless other globes are stored according to a very specific arrangement. This primordial space force field is referred to as Godhead, Brahman, Atman or the Absolute. This concept of Godhead encompasses the inexpressible, the unnameable, the unimaginable, the incomprehensible, which defies all further human thought.

The centre of this space force field is zero-point energy in its highest potency, the creative centre of the deity, the primordial central star.

The entire universal structure is in perpetual motion and rotation.

Centralisation points consisting of primordial stars have also formed in the individual globes. Each of these individual globes is an enormous world system, which is in a spiral of unfolding and unwinding in a living rhythm.

Within the primordial universal globe there are initially twelve globes of equal size and extent, each of which represents a gigantic world system.

Within each of these globes, there are three further globes, each of which represents another world system centralised in a central star.

According to the divine law of the Trinity, this enormous cosmic structure is built up and lives and breathes through its inherent rhythm like a living being. Thus, 48 world systems and 48 central suns form the inner framework of the deity. Each of these 48 central suns is in close

connection and interaction with the centralisation point of the primordial globe that envelops them all.

The deity thus manifests itself initially in a 12-fold aspect.

These 48 central suns are the primordial mothers, the mother giants of creation, with the only difference being that the first 12 globes are in the vibrational state of the causal plane, while the other 36 globes vibrate on the higher mental plane, in Arupa.

The entire universe vibrates in seven states of existence or in seven planes of existence, a fine-ethereal structure that remains the same in harmony down to the densest manifestation on the purely material plane.

Within the 36 Arupa globes, further manifestation now takes place in 12 globes each, which also represent world systems, with a total of 432 central suns, which in their category belong to the mental plane of Rupa.

Esotericism speaks of the 480 archangels who stand around God's throne, in parable.

Again and again, the number 3 or 12 recurs in this rhythm of cosmic laws of form and image. In the same regularity, a further imprinting of smaller solar systems takes place in a number and potency that is no longer imaginable, belonging to the astral plane.

Our sun, one of the smallest of the fixed stars, is also the mother star of our immediate cosmos, which eruptively hurled its 12 planetary children out into a tremendous cosmic birth. And again and again, following the law of spiral development, the planets return to the mother star. What happens on a small scale in our solar system applies to the entire universe. Our sun is also moving towards the mother star from which it came.

This explains why our solar system is in the process of merging with a neighbouring world island, a world system still unknown to us, through slow approximation.

Indian esotericism refers to this joint process as the inhalation and exhalation of Brahman = the deity. Thus, through the fusion and convergence of two great mother giants, there is perpetual procreation and a subsequent cosmic birth. This is the creative pulse of a powerful cosmic life. Decentralisation is followed by centralisation.

The trans-Saturnian planets known to us, which entered the gravitational field of the Sun as a result of this convergence – Neptune, Uranus, Pluto and Isis – are the first four of the twelve stars in the neighbouring system. According to their atomic composition as determined by spectral analysis, they do not belong to our solar system and have nothing to do with our sun.

Thus, our sun is not only our mother star, but the sun's logos is God as a manifestation of the deity. It personifies God the Father spiritually and is also our divine cosmic mother.

It is assumed that our sun is moving in a spiral towards the fixed star Alcyone in the constellation Cygnus. Just as in this cosmic development, in the contraction of our planetary system, a phase will once again form in which Saturn and the sun will stand as a double star in the firmament before they merge completely, so too will the Sun and Alcyone circle each other for a time as a double fixed star, as we have already observed with several other fixed stars that, like the fixed star Algol, have a dark companion.

It is difficult to imagine this world picture, since, as already mentioned, the formation of stars and also of systems takes place on the most diverse planes of vibration. Thus, a star can exist in seven different variations in its respective form of appearance. The fixed star Algol and the system to which it belongs will certainly be located in the astral sphere of existence. However, billions of years later, it may also vibrate in the mental sphere, because this evolution always moves upwards, or rather towards a refinement of the etheric structure.

But what takes place here in our narrower cosmos is also reflected in all world systems. The saying of Hermes Trismegistus: "As above

is the same as above" also applies here, just as it does in relation to the microcosm, the world of the atom.

Reference:

Surrya-Valier: Occult Cosmic Doctrine.

Gregorius : The System of Planetary Spheres.

September 51.

" : Magical Letter No. 9

Magia cosmosophica.

TRUTH?

No human being creates or invents truth. Truth is so universal and widespread and belongs to each and every one of us as much as the air we breathe.

And it is joy enough to be a torchbearer
of truth – without presuming to claim the power of its creator.

Prentice Mulford.

EXERCISE FOR INVOKING AN ANGEL OF THE SUN OR MARS SPHERE.

by Gregor A. Gregorius.

As already explained in the study booklet of the "Blätter für angewandte okkulte Lebenskunst" June 1950 in the essay "The Connection with the Mental Sphere", it is important for every mystically minded brother of the Lodge to maintain close contact with the higher spheres of the Rupa and Arupa levels for the purpose of increasing his spiritual maturity and inner perfection.

Mental beings known as angels or devas vibrate in these planes, but they rarely manifest themselves visibly. However, they possess an immense harmonious radiant power that can penetrate the etheric body of human beings after conscious contact has been established, in order to help them on their path to higher knowledge.

The classification of these angelic beings is very extensive and, according to astrological-esoteric teachings, each degree of the entire zodiac is assigned such a being, which can intervene helpfully in its correspondences and in its influence in the most diverse situations in life.

In order to achieve such contact with a deva, according to ancient esoteric-magical tradition, various invocation practices are possible, which the magus can undertake without any danger in the white magical sense.

The first step is to make one's own mental body receptive to these high and subtle vibrations. It must, in a sense, be cleansed of one's own purely astral states, which are usually predominant in humans. One's astral body must be reduced to a minimum.

This is achieved by not only being completely sexually abstinent for seven days before beginning a mental invocation, but also by strictly adhering to a meatless diet.

submitting to a meatless diet. This makes it easier to make the so-called spiritual od or the mental body of the human being receptive.

Peryt Shou, the well-known esotericist, calls these incoming cosmic rays M-waves. The beings of angels vibrate in this radiant substance.

Begin this invocation during a solar or Martian hour of the day. On Sunday, you can call upon the angels of the solar demiurge, and on Tuesday, the angels of Mars.

To make the mental body receptive to the incoming M-waves, stand upright in the shape of the Man rune, feet together, hands stretched diagonally upwards to the sides, wrists bent so that the palms form open bowls facing upwards. After breathing in and out deeply three times, sing the letter "M" in a nasal tone with your mouth closed. As you do so, curve your nasal bone by pulling up the upper parts of your face and pulling down the lower parts, so that the tone resonates nasally in the area of the nasal cavity.

This is the so-called Aries motif of the ancient esoteric teachings. Repeat this nasal singing five times with regular breathing pauses of three breaths.

First fill your open palms with a small amount of water, preferably distilled water or pure alcohol.

However, the exercise can also be performed without filling the palms with liquid. It is considered successful when a vibration of the hand chakra is detected, which transitions into a slight suction sensation in the palms.

This involves the absorption of the fine substrates of the cosmic atmosphere of ray energies, which is facilitated by the liquid, as the so-called cosmic primordial water or ultra-hydrogen is inhibited by the natural liquids. The liquid molecules absorb electromagnetic energy and an actual odic connection occurs with the M-waves

, which is more or less strong depending on the respective predestination of the magus.

According to the usual magical instructions, which are known to the brother of the lodge, use the incense drugs assigned to the sun or Mars for the incense offerings to be made beforehand and mix them with the incense substances of the zodiac sign in which the sun or Mars is located on the day of the experiment. For example, red sandalwood for invoking a sun angel or clove for a Mars angel.

For the exercise described, stand in front of a mirror and attach a piece of parchment to your forehead above the bridge of your nose with a green string. Write the name and sigil of the angel to be invoked on the parchment with green ink or paint.

During the exercise, one should fix one's gaze on this parchment incessantly, with the utmost concentration and power of imagination, filled with the desire to summon the longed-for angel.

In cases where the magus is predestined for mirror magic, a more or less visible apparition of the angel may form in the mirror.

If the magus has the inner feeling that he has made contact with the angelic being, he can now express in his thought process the desires that motivated him to perform the invocation. He does not need to speak at all; the power of thought alone is sufficient.

He often receives the answer in a flash through his so-called inner voice.

The experiment can be repeated several times. The connection is not always successful on the first attempt.

One should be careful not to immediately express any material desires, but rather first express one's inner joy and gratitude for the appearance or contact. Only later can one bring up special requests.

The Angels of Mars : Samael, Satael, Amabiel and
the angels of the sun : Michael, Dardiel,

are subject to easy contact.

In the work "Bardon: Evocation," the magus finds more detailed descriptions of the names, sigils, and effectiveness of the numerous angels of the mental sphere.

Further necessary literature for this study:

Bardon : The True Way to Adeptship.

Gregorius : The Magic of Fragrances. November 1950

" : The magic of mirrors and crystals. February 1951

" : Magical invocation practice of the sun. April 1952

Dr. Liedtke : Astral and mental magic. November 1952

Gregorius : Symbolism and magic.

" : The connection with the mental sphere. June 1950

" : The symbol and sigil teachings from the magical squares.

" : Production of magical pentacles for conjuring. December 1950.

" : Magical creation of thought beings.

" : The knowledge of the first circle. May 1950

DIRECTIVE

You cannot escape the iron law of life, O human being.
No amount of willpower or pleading will help.
You will always turn in circles only to realise later
How wise fate was.

The great melodies of life You will never
learn to play
You can stand still and listen And then walk on comforted
towards unknown distances.

Edmund von Hanke.

PAPERS FOR THE ART OF LIVING

ANGEWANDTE OCCULT

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POLITICAL SECRET SOCIETIES.

I. Freemasonry.

The following remarks should be regarded as a kind of supplement to the essay "Secret Societies," which appeared in the September 1957 issue of Studienhefte.

Once again, it should be emphasised that the "Fraternitas Saturni" lodge has no political aspirations whatsoever and does not engage in politics within its ranks. On the contrary, the lodge considers it unworthy of a trained esotericist to engage in detailed study of political goals and tendencies.

Nevertheless, the brother of a secret lodge – for this is what the Fraternitas is in the magical sense – must of course be sufficiently informed about political secret societies, especially if he holds a higher degree in the lodge. In economic connections, in social life, at work and when travelling, there is often the possibility for every brother of the lodge to have to comment more or less on these realities and problems of political secret societies. Therefore, being informed is a duty and is also part of the general education of the self-confident lodge brother.

In order to protect oneself, one must be knowledgeable. In order to be able to judge, one must have a certain insight. Only in this way can mistakes in everyday life be avoided, which under certain circumstances can be disastrous, as the uninitiated unfortunately very often underestimate these issues and usually do not even suspect them.

For secret political societies are much more widespread and powerful than the general public assumes.

The following explanations are therefore intended to provide a concise overview of the most important political secret societies in individual sections. These explanations cannot and do not claim to be exhaustive, but they do cover the most important points.

It is thought-provoking that Freemasonry, which comprises a myriad of different lodges, is currently the strongest secret society in existence, despite the many persecutions it has suffered over the centuries in almost all countries, not least by fascism in Italy, National Socialism in Germany and the Franco regime in Spain.

The total number of Freemasons in the world today is estimated at over 10 million members!

Freemasonry can look back on 250 years of official history and tradition and has always emerged victorious in the struggle against its opponents. Despite occasional defeats, it has even successfully asserted itself against its greatest enemy, the Catholic Church, or rather the papacy.

Freemasonry is a purely male association, although some Grand Lodges occasionally establish separate women's lodges for specific purposes and objectives, but these are of little significance.

The internal structure of Masonic lodges is entirely capitalist in nature, and it is clear that all high-ranking Masons are not only politically educated, but also cultivate, maintain and utilise extensive international connections for the benefit of their overall organisation, to consolidate their rule and achieve their political goals.

Almost all leading political figures in all of today's democratic countries are either high-ranking Freemasons or otherwise committed to the lodges. Leading rulers of former monarchies were also Freemasons of high rank.

Although charitable, humanitarian and often purely national goals are propagated, and in practice often commendably put into action, the main goal of Freemasonry remains a purely capitalist policy on a far-reaching international basis in the sense of a secret fraternisation of the leading figures of all countries to achieve commongoals and results that go far beyond the usual national concerns of individual countries.

These lodges are no longer focal points of intellectual and cultural life – they were for a time – but they are now far too bourgeois, and their members no longer possess the necessary higher intellect and intellectual capacity to be leading cultural figures. Political goals prevail, skilfully concealed by the cultivation of a well-tempered and carefully maintained sociability at a good bourgeois level. Individual personalities and individual lodges in the big cities are only exceptions.

The power of the Freemasons lies not in intellect, but in money and in a proven, tradition-based structure, to which is added the tolerance and official support of the relevant state governments, which allows this powerful secret society to build and work undisturbed.

It is not the purpose of this essay to write in more detail about Freemasonry. That would go too far, and besides, there is a wealth of literature on the subject, not all of it secret.

Even if one is fairly well informed about the internal customs, ranks and rituals of Masonic lodges, nothing about the true secret meetings that use the lodge character only as a cover and are in reality merely secret associations of business leaders and leading politicians, broadcasting organs of the world's large trusts and capitalist centres.

In Germany, the lodges are beginning to work again. Today, there are already around 300 lodges with approximately 20,000 members. In North America, which has always been fertile ground for Masonic lodges, the Masonic Federation already has well over 5 million members, not to mention the sects with Masonic characteristics that are common there.

II. The secret society "Ku Klux Klan".

This association was formed in the USA around 100 years ago as a result of racial tensions between white and black people, as a direct consequence

the Civil War between the Northern and Southern states in the years 1861–65.

This secret political society, initially limited to North America, has as its main objective to maintain the supremacy of the white race over the numerically growing black population, which is gaining increasing importance in economic life and also in politics as a result of the right to vote granted to it (Reconstruction Act of 1867).

From the outset, the Ku Klux Klan was very tightly organised as a purely militant association that did not shy away from violent measures. As early as 1870, the North American government estimated the number of members at 500,000, who were particularly dominant in the southern states and wielded great influence, partly through terror and coercion, and partly through the official occupation of the most important government offices in the states concerned.

As early as 1871, the American Congress granted the president very extensive powers against this secret society, which threatened to degenerate into an invisible shadow government, similar to Freemasonry. –

The fight against it was initially successful, but by the First World War, the power of the League had grown to such enormous proportions that by 1925 it already had over 5 million members. Once again, the state had to take countermeasures. But then the Second World War brought a new resurgence of this secret society, which is still fighting against the official government today.

The 1955 congressional decree abolishing racial segregation in schools and universities is fiercely opposed by the secret society. In 1956, there were open acts of sabotage at universities and schools. In the southern states, the league is more powerful than ever and continues to work illegally, but quite successfully, on the issue of racial segregation.

It is interesting to note that the secret society has already spread to other countries. In the South African republics, racial antagonism has been particularly emphasised in recent years, promoted by the official government, causing fierce battles in the parliaments and repeatedly fuelled by the South African Ku Klux Klan, which has very often resorted to pure acts of terror. Abuse of blacks, murders of blacks, election bans, strict racial segregation officially decreed and tolerated are the order of the day.

Although the numerically superior black population is fighting back, it is still largely disenfranchised and only tolerated – and exploited – as proletariat and slave labour in the coal, ore and gold mines.

In South Africa, the secret society gives itself a national cloak, but in turn only pursues the capitalist interests of the ruling white race and class.

The secret society works covertly, wearing long white cloaks and pointed hoods, and burning fire crosses were and still are its symbols of warning and power.

It exercises its own illegal jurisdiction and carries out death sentences immediately by hanging or shooting. Many thousands of Negroes, often innocent, have fallen victim to it. Full sexual intercourse between the white and black races is particularly frowned upon, and they do not shy away from very severe punishment of members of the white race if they are found guilty.

In Australia, too, there are already signs of the activities of this secret society, albeit still in disguise.

It has not yet gained a foothold in Europe and cannot do so due to the new circumstances created by the Second World War and the occupation of countries by the victorious powers.

III. The Mafia – the Italian secret society.

The origins of this alliance lie in the Napoleonic Wars on the island of Sicily. The immense misery of the rural population there led to a secret resistance against the large landowners, which manifested itself in acts of terror and was disciplinarily led by the Mafia. The members of the alliance, known as "mafiosi", were bound by strict oaths and also practised blood feuds among themselves. Whereas in the past the main activity in the political sense was directed against the ruling House of Bourbon, the activities of the alliance later took on an increasingly anarchistic character. The alliance had been banned in Italy since 1875, but in 1892, 150 leading mafiosi were arrested in Sicily.

association was banned in Italy, but as late as 1892, 150 leading mafiosi were arrested in Sicily.

After the First World War, the Mafia re-emerged with greater force.

Immediately after coming to power, Mussolini took up the fight against the Mafia, and in 1927, major political trials were staged in Palermo, as the dictator used the opportunity to simultaneously purge his political opponents.

After the Second World War, the Mafia was strengthened again by the plight of the defeated people.

The League always had a strong following among the proletariat in southern Italy. In the city of Reggio, 30 people were verifiably murdered by the Mafia in 1955 as part of a blood feud.

Due to the large-scale immigration of Italian proletarians to North America, the Mafia also gained a firm foothold in the major cities there, especially in Chicago, New York and New Orleans. However, the secret society increasingly degenerated into criminal organisations, which are still involved in drug smuggling, trafficking in women, etc., especially today. Politically, too, the millions of Italian immigrants play a major role in election campaigns, secretly guided by the Mafia. Gambling dens, brothels and, to some extent, professional boxing are in the hands of these gangster organisations, whose leaders are in most cases mafiosi.

IV. The Camorra – the Neapolitan secret society.

Similar to the Mafia, the Camorra was established with its centre in Naples.

It was even more tightly organised and had strong support among the proletariat. In 1830, however, it split into two parts, which nevertheless remained closely connected: the Camorra bassa and the Camorra alta.

The so-called street Camorra consisted only of convicts and professional criminals who had served their apprenticeship in prison. Its activities were not political, but it usually committed its crimes on behalf of the "higher Camorra", which was more political in nature and whose

members were found in the higher social classes, among civil servants and the propertied class.

This category already worked ritually. Their symbols were the dagger, the pistol, and the poison potion, and they bound their members with the strongest oath of death.

Judgments against traitors were always carried out ruthlessly, without the state or the judiciary being able to intervene.

The Camorra had its own laws and did not care about state authority. Older, no longer active members were supported by pensions, as were the families of deceased members.

Gambling dens, brothels, market fees and pimping brought in the revenue. Blackmail and murder were commonplace.

In 1860-62, the government successfully took up the fight against the secret society, especially against the Camorra bassa, the actual criminal gangs. In 1880, the Camorra alta reached its peak after the death of Victor Emmanuel. Even cabinet ministers were among its members. In more recent times, Mussolini took successful and ruthless action against the secret society, and it was almost completely destroyed by the establishment of the fascist system.

Only in the city of Naples were the remnants gathered together by a secret leadership under the name "Mala Vita". This association is still active today, but is limited to Naples and no longer has any political influence. Today's proletarian organisations in Genoa, Milan and Turin maintain only loose connections with the secret society, making use of it under certain circumstances, as indicated by the unpunished assassination of the dictator.

To be continued!

V. The Carbonari – A secret nationalist society in Italy.

When Austria occupied almost all of northern Italy in the 19th century, the whole of Italy suffered from this division, and Metternich's despotism created fertile ground in Italy for the formation of secret societies. Thus, the Carbonari, a nationalist alliance whose origins date back to

the beginning of the 19th century during the French rule over Italy, flourished once again.

Spreading from Naples to Sicily, the league also found strong support in the mountains of central Italy in the Abruzzo and Apennines.

The name of the league, Carbonario, meaning charcoal burner, may have its origins in the followers from these mountains, who called themselves charcoal burners to cover up their secret meetings.

From the outset, the leadership of the league – in contrast to other Italian secret societies – tried to keep the league free of all criminal elements so as not to become a criminal organisation.

In the fight against Austria, the power of the league was broken and the militias it organised were defeated. However, due to its traditional tendencies, the league continued to gain new followers, and the Carbonari became leaders in the new Italian unity and independence movement.

Under the Carbonaro Giuseppe Mazzini, who was an ardent patriot, the national fighting league "La giovine italia" (young Italians) was formed, and the league flourished once again, even spreading to France, but then its decline in the mid-19th century was unstoppable, especially since Garibaldi had largely realised the national and cultural goals of the league in the 1840s. In contrast to other Italian secret societies, the Carbonari were very reminiscent of Freemasonry in their cult and customs.

The motto of the league was: "Cleanse the forest of wolves." This referred first to the French, and later to the reactionaries and the Austrians. The members gathered in secret locations in hidden buildings called "baracca" (huts), the interior of which was called "vendita" (coal sales point). The huts of a province formed a large hut called "alta vendita".

They called each other buoni cugini = good cousins. There was a master and two overseers, as well as a speaker. The master sat at a block and held an axe in his hand as a sign of his dignity. In front of him stood two burning candles, a crucifix, several vessels filled with glowing coals, water, salt and earth. Other symbols included a dry and a

green branch, a ladder and a blue, red and black ribbon. These were the colours of the Carbonari, which later became the flags of the young Italian freedom movement.

Above the master's seat hung a picture of St. Theobald, an 11th-century hermit who had been chosen as the patron saint of charcoal burners since ancient times. The structure of the association comprised four degrees. There were upper degrees, the masters and officials of the guild, and apprentices. The admission of new members took place in a solemn ceremony, similar to that of the Freemasons. The newcomer first had to enter the "chamber of reflection", drink the "potion of forgetfulness" from a bowl, and undergo trials involving forest, fire and water.

He was then introduced to further symbols, a hawthorn crown, a ball of string and a charcoal kiln, the meanings of which were usually given in a Christian sense, but this only applied to the lower degrees. In reality, all symbols had a secret, purely political meaning. For example, the well-known letters I.N.R.I. at the top of the crucifix were now explained with the phrase "Justum necare reges italiae = It is right to kill the kings of Italy!"

The pyre is the symbol of the fireplace on which the tyrants were to be burned. Water as a symbol cleanses the perpetrators of the blood they had to shed for the sake of freedom.

The oath to be taken was difficult. Traitors and renegades were to be nailed to the cross and have their hearts torn from their bodies.

Each member was given a secret nickname.

In order to gain greater political influence, the Carbonari also founded women's associations – known as giardiniere = gardeners, who were united in so-called gardens. For cover, the women were given flower names, but their main purpose was to serve as agents and spies through their social connections to the highest circles.

In terms of its customs and rituals, the Confederation was very similar to the Masonic lodges, and when Italy was later unified

, the confederation lost its purpose and power. Its rudiments were then absorbed by fascism in modern times.

To be continued!

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DIMENSION AND TIME

by Fra. N o a h .

As above, so below
(as above, so below).

1.) Statics and dynamics of dimension and time.

Static and dynamic, the tranquil and the moving, are the creative forces of our existence, as well as of the spiritual and material world and thus of the entire universe.

Their visible manifestations are dimension and time. Time should be understood as a sequence of experiences, as movement or development.

Each dimension presupposes the next higher one for its existence, as all lower dimensions are present within it. While the lower dimension experiences the higher one as the progressive movement of its own dimensional structures, states of lower dimensions are already latently contained in the higher one. The lower dimension is, as an idea, the invisible intersection of the interpenetration of two higher dimensional structures. It only becomes visible when brought into the dimension to which it belongs.

Each dimension in itself can only ever be understood as a projection of the next higher one. A dimension higher than one's own is conceptually incomprehensible and, since its boundaries are not recognisable, is perceived as infinity. The conditions that already exist side by side in the higher dimension, which can be grasped in context by the individuals belonging to it, can only be experienced by beings of the lower dimension as temporally successive states of their own dimension. Thus, the higher dimension connects and separates the next lower dimension. What for one dimension means temporal development and thus movement, is already present for the following dimension and thus at rest. However, this dimension also has its own apparent development towards the next higher dimension. This means

that the time factor relates to the following dimension and is only valid as an experience for the respective dimension.

Without experience of time, resting within itself, no longer perceiving movement, there can therefore only be a principle of the primordial that stands beyond all dimensions. The dynamic – the zero dimension – is the antithesis of this static principle of infinity. Only the division of the androgynous higher principle and the subsequent mutual interpenetration create the dimension as an idea, which is lifted out of latency by the spirit of time and becomes the world of Maya with the conditions of evolution and involution.

The process of evolution, the striving towards realisation and thus the materialisation of higher dimensions at a lower level through their mutual interpenetration, as the dual principle, is opposed by the process of involution, the striving back from matter to idea, i.e. the upward development from dimension to dimension.

Evolution in a fourfold rhythm and involution in a threefold rhythm, when added together, yield the sacred number seven, and when multiplied, the number twelve, while the sum of the numbers from 1 to 4 is 10.

"Septemplices spiritus, qui intenebis unus lucetat sanctus semper."

2. Time, space and man.

For humans as three-dimensional beings, the last recognisable dimensional principle is space, as a projection of the fourth dimension, which they themselves experience as a temporal sequence of three-dimensional images, because the limitations of the fourth dimension are beyond their comprehension. Two factors determine their lives: time and space.

With the dualistic division of the upper primordial principle (the Father) and its mutual interpenetration, Adam Kadmon (the Son) emerged as a hidden figure in Paradise as Logos (Idea). Through the recognition of the lower principle – the spirit of the times, the serpent or Lucifer – he was materialised and thus became a projection, an image of the dualistic principle (God) in the third dimension. Bound to the spirit of the times, he became mortal, as he was subject to the endlessness of the equation space x time.

of the equation space x

time = 4th dimension, the serpent biting its own tail, and thus at the mercy of the world of appearances. Although the 4th dimension exists through the movement of the 3rd dimension, for a 3-dimensional being the temporal sequence or transformation of 3-dimensional structures as a projection of the 4th dimension is infinite, as it lacks the overview of the 4th dimension to be able to see the connection.

Just as a cube is seen and perceived by a human being as a body, but by a two-dimensional being as the endless movement of a surface, due to the impossibility of recognising the boundaries in order to comprehend the structure as static.

As the mathematician Uspenski says:

"By time we understand the distance that separates events in their sequence by combining them into different units."

In order to overcome the world of illusion – maya – and be redeemed, human beings must become inhabitants of both worlds, the three-dimensional and the four-dimensional. But evolution precedes involution. First comes the descent to the mothers – to the zero dimension, to the primordial qualities from whose union the four elements or elemental spirits emerge. After mastering them, the ascent takes place via the three qualities – Mercury, Sulphur and Salt – to complete transfiguration. Only with the alchemically prepared "I" of the adept, the immortal salt body, resurrected like a phoenix from the ashes after the chymical wedding, is it possible to experience the 4th dimension. Attempting to fathom it with the mind is as futile as attempting to describe it, since the third dimension is insufficient for both. Self-experience is and remains the prerequisite for salvation.

To recognise the true "I" in order to be able to say:

"Ego et pater unum sumus".

3.) Time, space and horoscope.

The development of a native in space and time is revealed in their natal horoscope, which is a two-dimensional diagram of the rays that the matrix of their "I" received upon incarnation into the physical body. Houses as

earth force fields, the zodiac as force fields of the universe and the planetary rays are combined into a unity from which the past, present and future are openly revealed to the knowledgeable. While the planetary forces indicate the basic tendency when their mutual aspect influences are taken into account, the force fields indicate the corresponding spheres of influence. The given impregnation remains valid for the entire life of the native. Only the latent tendencies of the radix horoscope can manifest themselves during the lifetime. What is not already present in a higher dimension cannot be triggered even by the time factor.

While the transits, as projections of spatial conditions in the two-dimensional horoscope, have a triggering effect on latent events through their transitions across the radix constellations, in the other types of direction, space becomes measurable time. The direction arc as the distance between the signifier and the promissor becomes the time-space that lies between birth and effect. When both factors are projected onto the two-dimensional equator of the horoscope, space becomes an angle which, as a temporal development process, enables what has long been substantially present as an idea to be materially triggered for humans as three-dimensional beings.

The four-dimensional reality becomes space times endless movement, and the projected space finally becomes a two-dimensional diagram with a measurable time factor.

It would thus be established that for three-dimensional human beings, individual developmental tendencies are fixed in the fourth dimension as karmic structures arising from the guilt and merit of past incarnations. At the same time, however, this also illuminates the fact that only those who have become masters of their karma through mastery of the dimensions can intervene in the workings of their horoscope and thus in their destiny.

"*Nosce te ipsum*".

THE INFLUENCE OF ESOTERIC DEVELOPMENT ON ARTISTIC CREATION

by Br. Theomachus

The frequent dependence of artistic creation on the esoteric development of the artist is a well-known fact. It is by no means limited to the conscious representation of objects of knowledge, but is also often found in intuitively created works on general profane themes. This is particularly true of the achievements of modern artists, which have been summarised under the term "abstract art". In these works, we often have interesting documents before us that provide fairly reliable information about the respective state of the creator's inner development. In the following, I will attempt to show how such an analysis can be carried out, using an example from my own experience.

An acquaintance of mine had purchased a modern oil painting, which the painter had named "Fruit Bowl". . A lively discussion arose among my acquaintance's family about the extent to which the painting could actually be recognised as a fruit bowl. Opinions were divided, and I was also asked for my opinion. At first glance, I was inclined to agree with the negative opinion, but then I paused to consider the expression "fruit bowl" as such. I suddenly remembered the role that fruit, trees and gardens play in Eastern esotericism. In Kabbalistic literature in particular, we find a considerable number of titles such as "The Book of Sweet Fruits", "The Juice of the Pomegranate",

"The Inner Garden" etc. – Trees and gardens are used here as symbols of universal law or its truths; the fruit represents the fruits of respective knowledge. When I returned to the picture after this brief mental digression, I realised that I had found the esoteric key to understanding the painting.

The first thing that catches the eye when looking at it is the clear fivefold structure of the whole. On the approximately equally divided background with its four

In the centre of the fields, as a synthesis of the four fields, so to speak, stands the structure designated as a fruit bowl. It is thus the "quintessence" (quinta essentia = fifth extract) of the four fields of the background. Since the number 5 is also the analytical number of man, it is not difficult to interpret the centrally positioned fruit bowl as a symbol of the artist. The peculiar shape of the fruit bowl confirms this. Generally, one imagines a bowl to be something open, but here it appears closed. This creates the impression of a head from behind rather than a bowl. This impression is reinforced by the depiction of the fruit. It does not simply lie in the bowl, but is enclosed by a rectangle. One is tempted to think of the picture window of a television set, which allows us, in a sense, to see inside the head. The five main components of the entire picture are also reflected in a slightly altered form (the relationship between the external and internal worlds). Of particular esoteric interest is the attempt to depict the specific role of the number 2 (creative polarity) in its relationship to the number 4 (created elements). In relation to the human personality, this refers to the male-female principle in its relationship to the four basic principles of being. In summary, the whole can be explained as the individual reproduction of a certain world view, as we find it in a similar form in most major metaphysical systems.

One need only recall the role of quaternary in Pythagoras' world view or its pictorial representation in many Far Eastern mandalas. Having thus established the basic composition of the painting as an expression of a level of insight, it stands to reason that this is a spontaneous achievement of the painter's inner self.

Fig. 1
"The Fruit Bowl".
Oil painting
by H. REHMANN.



Projected onto the generally accepted metaphysical background, we see a few additional elements in the picture. These probably represent the painter's personal problems. Analysing them in detail would go too far here. The shape of the individual details (think round = female and angular = male) and the determination of which of the four fields they are located in give us a clue in this direction. Only the oval at the lower edge of the upper left quadrant deserves special attention. Inside it, a line rolled up at both ends can be seen, giving the whole thing the impression of a column capital. This is probably a masked representation of the womb with an embryo inside it. It could signify a specific, prenatal experience. However, as it is not completely visible, it gives the impression of sinking or rising. I would like to interpret it as the experience of one's own primal state rising from deeper regions into the brightest square, the field of spiritualisation.

How, then, can we explain the creation of this painting? According to the principles of depth psychology, the artist must have experienced an intuitive vision or an inner experience of unusual tension that he was unable to translate into the rational language of everyday life. In order to rid himself of this psychological tension, he had to express it in some form. His particular disposition led him to pick up a paintbrush, and by translating his intuitive experience into the visually real forms of a painting, he solved the pressing problem in his own way.

So far, the process is not particularly remarkable. However, the purely metaphysical character of the symbols depicted allows us to draw further conclusions of a more general nature. In his work

"Psychology and Alchemy". According to him, the process of spiritual maturation in predisposed individuals usually takes place unconsciously in the deeper layers of the personality. It is not a uniformly progressive process, but rather a development that is often interrupted. He describes the individual stages of this process as "initiations" and the whole process as the "path to individuation". Each stage reached corresponds to a new level of insight. Since they initially

still unconscious, it reveals itself to the consciousness of the person concerned through a symbolic dream, the so-called "initiation dream", and makes itself understandable. The similarity of the symbols used, including their broad correspondence with alchemical imagery, serves as proof for JUNG that the unconscious is not only of a personal nature. It must at least be connected to the unconscious of the rest of humanity, the so-called "collective unconscious". A special evaluation of this view is probably not necessary for the esotericist. However, it seems to me from the image analysis carried out at the beginning that there is still something to be added to Jung's statement. Apparently, when the unconscious in humans wants to make itself understood to the conscious mind, it is not limited to dreams as a mediator. Rather, given the appropriate predisposition of the person, it can also make use of intuitive artistic creation. In the case described, this happened through pictorial representation. However, I can well imagine that other areas of artistic creation are not excluded from this, such as sculpture, but especially music. In any case, it would be fascinating to examine the intellectual development of great artists for a corresponding parallel in their work.

However, I would like to issue a warning regarding such evaluations. With any external analysis, there is a risk that we will succumb to preconceived notions, i.e. that we will attribute events that could have happened but did not actually occur. Directly questioning the artist is unlikely to be successful. On the one hand, distorting factors such as shyness, a need for recognition, etc. on the part of the respondent cannot be ruled out; on the other hand, there is always the question of the extent to which the artist himself is aware of the process. It is therefore necessary to try to confirm the analysis as far as possible through observations from the artist's circle of friends and acquaintances.

In the case of the painting discussed at the beginning, I was able to note the following points as evidence:

The artist's age (mid-thirties) and information about his character did not contradict the assumed esoteric development. In particular, however, the circumstances under which the

Picture acquired. My acquaintance had chosen it from a series of other works. The painter was somewhat surprised by the choice, as he admitted that he no longer had any inner connection to this painting. He then asked to keep it for a short time so that he could give it a more suitable frame. When my acquaintance wanted to pick up the newly framed painting after some time, it was his turn to be surprised. He received the painting he had chosen, but it was only a faithful copy. The artist had continued painting the original and expanded it. He had thus rediscovered his inner connection to it and no longer wanted to part with it. We can rightly see this behaviour as indirect confirmation of the accuracy of our analysis.

Finally, I would like to mention a peculiar incident that very clearly demonstrates the equivalence of esoteric statements with the findings of scientific psychology. I had already put this little study down on paper when I acquired a modern work in the field of psychosomatic medicine from the lodge's antiquarian bookshop.

The colour cover illustration of this book is reproduced in the following image.

Fig. 2 Multicoloured cover
illustration of a recent work on
psychosomatics.



At first glance, the extensive similarity to the artwork discussed can be seen. Here, too, we have a basic four-field layout, which the author of the book describes as a "human sphere image". Only the fruit bowl has been replaced by the image of the TAI GL TU, the millennia-old Chinese circle of life. Its meaning in this context is entirely consistent with the meaning we had assumed for the fruit bowl. The correspondence between the four fields and the esoterically taught levels can be seen in the following, greatly simplified diagram:



The similarity between the two images is so striking that one cannot help but wonder whether the painter may have been influenced. However, given the circumstances, this is highly unlikely; moreover, the oil painting was created before the medical work was published.

ESOTERIC GRAPHOLOGY

by Sorella Gerlinde.

The mind thinks in words—the soul in images!

The typeface is comparable to a nativity chart, with the difference that in a nativity chart, the "house" must first be constructed in our minds according to the date and place of birth, the "blueprint", by inserting all the astrological signs, that we ourselves must first trace the "blueprint of the Creator", we build from the inside out!

The typeface shows the finished building; we come from the outside to the inside through the characters! It is sometimes quite difficult to find the key to a foreign building, and even when we have it, we still do not know which of the many doors it can open.

Let us never forget that in our research we are almost always on someone else's property! Let us not brutally demand the removal of anything we find unattractive! Let us not behave clumsily like a bull in a china shop! Otherwise, the whole structure could creak and crack, and the building (i.e. the person who owns the writing) may collapse because silent tears have hollowed out the joints and the owner no longer dared to renovate or improve anything in his own house because he lacked the strength to repair it himself and others had not yet helped him out of his misery.

When we set ourselves the task of interpreting a handwriting sample, it should not be out of curiosity, but rather out of serious study, which always gives rise to a desire to help. We want to help by making the writer aware of their weaknesses and strengths; we want to give them a compass so that, with our help, they can gain self-knowledge and thus improve themselves, which will also improve their current situation in life.

When providing expert opinions for job applications, the wording must be completely different; the questioner must only be told what is relevant to the profession – and nothing else! This is not intended to deceive. But it makes no difference whether it is handwriting or nativity, both are "silent confessions" to us! We must remain silent to strangers when we identify character traits that only concern the owner themselves, e.g. sexual predispositions, symptoms of illness, etc.

Any graphologist who, in addition to a thorough study of graphology, is also able to operate with "special tools" will achieve absolutely reliable results! Specialised knowledge such as characterology, psychology, anatomy, planetary alphabet, Kabbalah, number and letter symbolism, astrological and graphological medicine, runology, elemental teachings, in short: esoteric knowledge in all disciplines, guarantee almost error-free work, because this is where unsurpassable self-control lies, i.e. graphological evaluation. Let us just briefly mention the popular saying: "Put it through its paces". Once you understand the function of these two important organs in the human body, the meaning of this saying becomes clear, because the heart is the motor and the kidneys are the filters of the blood!

Such variable work naturally requires predestination, a

"Finger-tip sensitivity", intuition, empathy with the foreign character in order to fully understand the writer. Graphologists who only work with tools and measure character down to the millimetre will never be able to express this in their assessments and work with such accuracy, even if they rely heavily on their academic foundation.

When we analyse handwriting, the first impression will always be: likeable or unlikeable, just as in structural psychology, which encompasses the whole unity of personality. It should be noted in advance that German handwriting is always rated one level higher than Latin handwriting because it is much more difficult to individualise German writing.

The second test will be: weak-willed or strong-willed.

The overall direction: individuality,
universality, totality,
harmony,

is then the subject of the next test, before we go into detail, so to speak, "dissect" the words and, in doing so, focus our attention primarily on the feeling of love, because this is what forms the overall character, for "the nationality of a ship can be recognised by its flag"! Love, in whatever form, is religiosity; it is ultimately always based on the forces of the invisible. Religion has always been one of the decisive foundations of humanity. The connection to the divine origin is reflected in the characteristics of love in the handwriting. Where this relationship is lacking, there is a lack of any order, and evil, embodied in aberrations and chaos, confronts us either hidden or openly in the flow of the writing.

We grasp the writer's personal attitude towards the goal in: Purpose of the whole as goal (the cool calculator) – telos,
in: attitude and duty (teachers, educators, priests, ethical
reformers) – ethos, in passion (actors, public
speakers, daredevils) – Pathos.

Every person has their own reaction speed, which depends on the sensory-motor nervous system through innervation. Handwriting is therefore dependent on nerve vibrations. We must therefore recognise the principle of identity and work with it.

Three things are always necessary for handwriting to come about

are always required for handwriting to come into being:

- 1) a writer, who brings with them an individual motor
- 2)
- 2) a fixed letter system that had to be learned by the writer had to learn
- and 3) a writing surface (writing space) on which the writing is distributed.

Accordingly, we evaluate:

- a) according to the motor skills of the writing movement,
- b) the shape of the letters,
- c) the spatial distribution (use of space).

We therefore distinguish between the following for each font:

- 1) dynamic properties,
- 2) formal characteristics,
- 3) spatial characteristics.

An important factor in any assessment is consideration of the psychology of different ages according to the following table:

1st-7th year of life	:	Time of dreams and fairy tales	(female and male)
8-10	"	: Time for play and learning	" " "
11th-14th	"	: Learning, wandering and flegel time	" " "
15-18	"	: Puberty, apprenticeship, last years of school and awkward phase (for girls: crushes, teenage years)	
19-21	"	: The tormentors! Young adulthood, idealism, high school school days (the young lady!)	
22-24	"	: Independence, first test of the young man nes (marriageable age, choice of spouse)	
25-28	"	: Manhood, commitments, marriage, independence , abundance of ideas, clarification of youthful rivalries.	
29-35	"	: Struggles, disillusionment	
36-42	"	: Display of power, critical shaping of the value of life	
43-49	"	: First harvest, authentic version and selection of life's work.	
50-56	"	: Second harvest.	
57-63	"	: Authority.	
64-70	"	: Maturity and insight	
71-84	"	: Calm, peace, spiritualisation, transfiguration, faith.	
From the age of 84	:	ageing, resignation, dissolution.	

Until the age of 28, women's life rhythms are ahead of men's, but then marriage, motherhood and housewife duties between the ages of 28 and 49 inevitably cause a delay and stagnation in intellectual development, which can come to a complete standstill during the menopause (from around the age of 45 years of age) when it comes to a complete standstill if the woman has neglected to continue cultivating and promoting her intellectual interests alongside her duties as a housewife and mother. During the menopause, women need not only beneficial physical work but also intellectual stimulation, which they actively seek because they now have more time available for it (the children have grown up and may already have their own households). If she has not exercised her mind for years, there is a great danger that she will no longer be able to keep up with the demands of the times, i.e. she will no longer understand the thoughts of her own children, who have grown up, or the ever-active mind of her husband. Nowadays, this danger is somewhat mitigated by the fact that so many women are in employment; these women remain more flexible in every way.

Of course, the table should not be applied rigidly, as individual variations always exist. Graphologists would therefore be well advised to also request the date of birth, place of birth and full signature (first name and surname) for their evaluations.

Graphological study material is mainly provided by: Klages,

Prof. Otto Junge (Rational Graphology), Abt. Michon (signum fixum),

Dr Karl Groß (Vitality and Handwriting), Frieda Preuss (Teaching Letters),

Melchior Pallagi,

The teaching letters of the graphological research institute, The bimonthly journal "Ausdruckskunde", Bernhard Wittlich (Applied Graphology).

Explanations based on examples would go beyond the scope of this work. Through constant observation of handwriting, one gradually acquires extensive knowledge of interpretation.

PAPER FOR APPLICABLE OCCULT LIFE ART

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WORKING ON YOURSELF

by Gregor A. Gregorius.

Our personality training sets itself the goal of helping the brother of the lodge become a positive, energetic, self-confident and inwardly free, harmonious person.

They should learn to control their thoughts and impulses and to shape their desired life harmoniously. However, this is not a spiritual goal in itself, but rather a desirable way of living and shaping one's life that a person can set for themselves. Just as there are many high and low peaks in a mountain range, one cannot simply climb the highest peaks without prior training, but must gradually increase the demands on one's physical strength by undertaking smaller mountain tours. The tasks one sets oneself become more difficult, the peaks higher, until one is then able to climb the highest mountain giants. It is the same with spiritual training. Here, too, a very systematic training must be gradually introduced, which is intensified in order to achieve higher spiritual goals.

It is not easy to become a purely spiritual person, i.e. an esotericist, which has nothing to do with a high level of intellect. It is not so easy to be an inner, inspired and harmoniously balanced person. Furthermore, becoming a secret scientist in the true pan-sophical sense requires decades of intensive study. Only when one has developed and harmoniously completed one's own world view can one begin to specialise in individual disciplines of the secret sciences, if one so desires.

In future, therefore, distinguish all your actions, your thinking, your deeds and your views in two ways: into exoteric actions on a material basis and into a purely esoteric development of your self. This dualistic world view is and should be a guiding principle for you and your future life.

Both are completely separate areas, which do have connecting lines between them, because one does not exclude the other. The goal is, of course, to use a minimum of exotericism and achieve a maximum of esotericism.

This path is entirely feasible through the use of occult powers, which unfortunately remain largely latent in humans and need to be awakened and developed. That is why our training is called the art of living based on applied occultism. Above all, you must always remember that as a being, you are in close, constant contact with the cosmos and its forces radiating onto the Earth! The extent to which you are connected to this is shown in your own birth horoscope, which you must know. That is why the study of the ancient royal science of astrology is so important for you.

The cosmos itself is completely harmonious and subject to a thoroughly balanced, harmonious world dynamic. However, through immaturity, misunderstanding and wrong thinking, human beings bring themselves into physical, mental and spiritual disharmony, and thus into opposition to the cosmos. They suffer from this almost their entire lives. In a sense, they destroy themselves through their own fault. Almost the majority of humanity lives wrongly, only a few people live correctly. Wrong nutrition, wrong satisfaction of the senses, an overstimulated lifestyle, no connection to nature – this is how people live, as slaves to work, as slaves to their overstimulated senses, slaves to their environment.

So it is necessary to first achieve a balance within oneself. A healthy mind wants to dwell only in a healthy body, which it creates for itself. In this way, people struggle to achieve a healthy lifestyle, especially if they pay attention to their instincts, which will always show them the right path. A triad of body, soul and spirit does indeed exist, but it is usually buried and must be rediscovered. Only then can one speak of a divine aspect in human beings. A person is capable of blossoming just like a flower if they receive the right nourishment and proper care. However, if neither of these are available, they should and must create them for themselves.

The brother has so far been taught a large number of disciplines and exercises, all of which serve his physical and mental training. Three important things are necessary for him first:

1. deliberate concentration,
2. deliberate passivity
3. a deliberate breathing technique.

He can build on these. These are the aids that he then gives himself.

In this way, he can activate his etheric body, awaken his latent chakras and maintain contact with the cosmos. Meditation, contemplation, imagination and autosuggestion then follow and build on this.

From the outset, he must strive for a certain isolation, a deliberate separation from the crowd, from the masses.

Consciously seeking silence and deliberate solitude is necessary. This also applies to his everyday life. The extent to which he can achieve and realise this separation is entirely individual.

Career, marriage, children, shared living arrangements always entail obligations that must be fulfilled once they have been taken on. But even in the face of these inhibitions, which are usually present, one should strive for change in order not to lose not only one's individuality but also one's freedom.

Most people lead an unfree existence, which they have fallen into through immaturity in their younger years or through poor upbringing, and which does not correspond at all to their own inner desires and longings. They no longer find the strength to change or reshape their lives. They go through the daily grind until the end of their lives. But the spiritually grounded, harmonious person consciously creates as much joy in life as possible. Work is only a conditional necessity for them. They open their senses to nature and art in all their variations, adapt as much as possible to the pulsating rhythm of life, keep away from everything ugly and make themselves immune to the usual suggestions that flow through humanity, so that they become free, independent-minded, uninfluenced people with an international outlook. That is the true art of living. The goal is to be cosmopolitan and a citizen of the world, with one's spiritual gaze directed towards the world of the stars, without losing touch with the ground beneath one's feet.

In essence, the spiritual human being is in a state of continuous development. Since the brother knows that his present life forms the basis for his next

incarnation, every hour of development that he consciously experiences and utilises is important for him and contributes to his maturity.

It is even advisable to try to review one's life so far in terms of its development and rhythm. To this end, one can draw up a kind of curriculum vitae of oneself in the form of a series of sketches recording the individual periods of existence from youth onwards. This provides a kind of exposé of one's life, which clearly shows whether one has grown spiritually and become more mature. This also allows one to recognise the connections between the events of one's life in the individual decades or particularly critical years and to assess them in retrospect.

Once again, observing the past transitory transitions of the major planets that shape destiny across the most important constellations in the birth chart is very helpful in this regard. One will then often be amazed to discover that apparent misfortune led to a favourable period in life, or that a happy or unhappy time marked an absolute turning point in life. This kind of record can only be kept for oneself over many years, and no one else needs to read this personal biography. However, these pages may later become a source of instruction and guidance for someone after your death.

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THE POLITICAL SECRET SOCIETIES

PART 2

Continued from issue 91.

by Gregor A. Gregorius.

The secret societies of the Balkans.

In the past, and still today, the Balkans have been fertile ground for national secret societies, whose aspirations are mostly purely national in character and primarily pan-Slavic in orientation. Although their goals often coincide with those of the relevant state authorities, they always operate covertly and secretly. The "Omladina", which was founded as a student association in Pressburg in 1848 and quickly spread throughout Bohemia, Hungary and Serbia, can be described as the precursor of the Slavic secret societies of modern times. It operated according to the five-finger system = four fingers symbolically represented four conspirators and the thumb represented the leader. This is how the cells were formed. In 1868, Omladina fell victim to Prince Michael of Serbia. The main activity of this society was directed against Austria.

It was later replaced by a secret society that first appeared in 1901 as an officers' association called the "Black Hand," which pursued the same goals. In May 1903, King Alexander of Serbia and his wife Queen Draga were assassinated by a clique of officers. In 1911, the league became even more tightly organised with the stated goal of founding a Greater Serbia under the motto: union or death. Subordinate organisations such as the national leagues "Narodna Odbrana" and "Slowenski Jug" were formed, but their leaders were important members of the "Black Hand".

The famous assassination of Archduke Ferdinand and his wife in Sarajevo, which marked the beginning of the First World War, was probably staged by the "Narodna Odbrana" association, but spiritually directed by the "Black Hand", which always formed the executive branch, which is also understandable

because even before the war, the league already had more than 2,000 sections, meaning it had spread far and wide.

The defeat of Serbia in 1916 did not destroy the secret society, but only centralised it more tightly. This made it possible to establish a well-organised and well-led partisan movement in the Second World War, which, supported by Russian aid and American arms supplies, contributed to the final victory.

World War II, which, supported by Russian aid and American arms deliveries, contributed to the final victory that fulfilled the centuries-old dream of a Greater Serbia.

Today, under Tito's leadership, Yugoslavia unites all the Slavic peoples of the Balkans. Thus, the main goals of these Pan-Serbian secret societies have been achieved, and the "Black Hand" and the "Narodna Odbrana" have receded into the shadows of political leadership.

The Komitaji.

This Bulgarian Macedonian secret society emerged at the turn of the century in the struggle against the ruling yoke of Turkey, which had occupied Macedonia.

In 1903, the League comprised a very large, well-organised movement of Macedonian, Serbian and Bulgarian komitadjis, whose main goal was the liberation of Macedonia.

However, this confusion caused such great calamity and terrible bloodshed that the great powers intervened. Italy, Austria and Russia were all interested in resolving this problem and exerted strong pressure on Turkey. In the First World War, Macedonia was awarded to Bulgaria by the Triple Alliance, and the komitaji legions fought on the side of the Bulgarian army.

When Romania entered the war, the situation became even more complicated, especially as Albanian organisations also joined the fight against the Macedonians.

Today, thanks to the Yugoslav government's friendship alliances with Bulgaria and the satisfactory resolution of the Pan-Serbian

The question of the reunification of all Serbs has disappeared, because their goals have been achieved, especially since there is also strict neutrality towards Turkey. Yugoslavia has emerged as a very powerful and important factor from the former Balkan League. However, since Tito has only partially freed himself from Russian communist influence, and the Western powers are very interested in Yugoslavia, it is quite possible that the secret society of the Komitatschi will revive and become active again in the turmoil that is likely to ensue. The entire Balkans are still the ominous hotbed of unrest in Europe, and the current calm can only mean the lull before a new storm.

The Sinn Fein movement in Ireland.

The people of the Emerald Isle, as the Irish call themselves, had endured centuries of foreign rule when Henry II of England began his conquest of Ireland in 1169. The chronicle of the Irish people is indeed written in blood and tears. The religious conflict between Irish Catholicism and the Anglican Church of England repeatedly exacerbated political struggles. Time and again, the Irish attempted to regain their freedom. Bloody uprisings were ruthlessly suppressed by England. The result was poverty and misery across the entire island.

The Irish always remained in the minority in the English Parliament. It is therefore understandable that active political secret societies formed in Ireland at an early stage, especially since the Protestants in County Ulster in the north of Ireland waged a fierce battle against Catholic Ireland on their own initiative. This led to the formation of a Protestant secret society in the 17th century: the Order of Orange Men, whose aim was to maintain Protestant supremacy in Ireland at that time and to protect the Protestant House of Hanover on the English throne. This society was modelled on Freemasonry and its symbols were closely based on the Bible. In 1829, this secret society was dissolved by the English government. As oppression led many Irish people to emigrate to North America,

the Brotherhood of Fenians was formed in America, which sought the separation of Ireland and Canada from England. By 1864, this order already had 250,000 members. It had a mystical character in the structure of its organisation, incorporating ancient Celtic wisdom into its cults. Its numerous subgroups committed many acts of violence and assassinations. Nevertheless, the goals they had set themselves were not achieved.

Thus, in the last years of the 19th century, a new Irish political movement emerged: the Sinn Féin. It was founded by Arthur Griffith and its tactic of struggle was passive resistance. But the slogan remained: Long live Ireland! Death to the Empire! Nevertheless, the conflict between the Ulster people, the Protestant Irish, and the rest of Catholic Ireland remained and led to fierce battles in parliament. The former Orange Order was revived in Ulster. When the First World War broke out, nationalist efforts to liberate Ireland from England with the help of Germany began immediately. The Orange Men and the Irish nationalists of Sinn Féin jointly declared that Germany was not Ireland's enemy. Sinn Féin now became the standard-bearer of the Irish independence movement, and its leader, Sir Roger Casement, became increasingly active and outspoken in his opposition to England. He also went on a secret mission to Berlin and made contact with the German government.

In 1916, he worked on a plan to start a national uprising of the Irish against England in Dublin with German military aid from submarines. The plan and the uprising failed shortly after they began. Sir Roger Casement was arrested during his secret landing in Ireland, and the uprising in Dublin was brutally suppressed. The promised military aid could not be provided due to betrayal. This period also saw the secret connection between Sir Roger Casement and Sir Aleister Crowley = Master Therion, who were close friends.

One of the last freedom fighters to surrender was Professor De Valera, who later became Prime Minister of the Irish Free State.

Many leaders of the uprising, including Sir Roger Casement, were hanged. Nevertheless, the Irish freedom fighters did not admit defeat. The struggle

continued underground. The Sinn Feiners demonstratively elected De Valera as president of the future Irish Republic.

After the war, a terrible civil war broke out in Ireland. England tried to crush the Sinn Feiners' uprising with brutal force. This did not succeed, so that in 1921 Lloyd George was forced to negotiate with the rebels. He released the arrested leaders and on 6 December 1921 the Irish Free State was officially founded.

But those Irish who steadfastly sought a republic were not satisfied with this partial success, and a new, very bloody, purely Irish civil war broke out, in which Ulster also intervened again. The troops of the legitimate Irish Free State government defeated the republican troops fighting under De Valera. But a veritable war of attrition now began in the countryside after the cities had come under the influence of the Free State. The civil war lasted until 1923, when De Valera submitted to the legitimate government. Finally, peace returned to the unfortunate island. Ireland became independent as a free state, like Canada, Australia and the other former English colonies. De Valera later became Prime Minister of the Free State.

The Sinn Fein movement is considered defunct. In any case, it did not reappear as a hindrance to England during the Second World War.

Nihilists – anarchists – terrorists.

Nihilism and anarchism do not in themselves represent a political worldview. They are secret organisations that both propagate violence and terror.

Both originated in Russia. They have so much in common that it is difficult to distinguish between them.

They were unable to gain a foothold in Germany because the existing strong middle and upper classes did not respond to them and the German working class in and before the German Empire was not revolutionary enough.

The most significant German work is Max Stirner's book on anarchism, while in Austria K. Kraus published an anarchist newspaper called "Die Fackel" (The Torch). Later, another anarchist pamphlet appeared: "Der Individualanarchist" (The Individual Anarchist).

However, these facts relate to the more recent period around the turn of the century.

The spread or establishment of nihilism was almost exclusively limited to Russia, while anarchism found much wider acceptance and is still represented today in Italy, Spain, Serbia, North America and, to some extent, France.

While nihilism had only the goal of destruction and revenge and did not consider the further development of the future, anarchism, as a consequence of achieving its goal of destroying the ruling class, already has the beginnings of a political development programme with new economic tendencies.

Without intending to, anarchists paved the way for today's communism. The ruling Bolshevism has very strong anarchist tendencies.

Terrorism, which began much later, succeeded the two secret societies mentioned above, without, however, achieving the same organisational significance. The partisan fighting in the last world war had a strong terrorist character.

It is interesting to note that nihilism in Russia was founded by the nobility. Its leaders belonged almost exclusively to the nobility. Alexander Herzen, Bakunin, Krapotkin, Ossinski, Sofja Perwowskaja, Wera Sassulitsch and others were nobles. At that time, most of the Russian intelligentsia sympathised with the revolutionary movement, and this fact undoubtedly facilitated the victory of Bolshevism in 1917.

Even the Russian poet Count Tolstoy was a terrorist in his fight against the tsarist social order, a nihilist at heart, and even an anarchist when it came to questions of land distribution and the exercise of state power.

The murderer of Grand Duke Sergius, Ivan Kalyaev, was also a terrorist and anarchist.

The nihilists had already appeared during the reign of Empress Catherine, and the many, sometimes even successful, assassinations of Russian heads of government were organised and carried out by nihilists.

The assassination in Sarajevo that triggered World War I was organised by Serbian anarchists.

It can thus be seen that nihilism gradually transformed itself into anarchism, especially since it did not have a coherent social theory, as anarchism at least partially propagated.

Later, Bolshevism fought anarchism with all its might because it rightly saw it as the successor to nihilism.

The assassination of Empress Elisabeth in Geneva was the work of anarchists, as were the assassinations of the French President and King Alexander in Marseille.

The assassination of the last tsarist family, however, was the work of Bolshevism.

Thus, the common thread of these secret societies runs through Russian history. Nihilism, anarchism, terrorism and Bolshevism all end in today's communism.

The murders of Prime Ministers Plehve and Stolypin were acts of terrorism. One must delve deeper into Russian history to gain an overview of the activities of these mysterious organisations up to the present day. The extent to which Judaism played a major role in the Russian Revolution cannot be examined here. However, the Jew Asew, who was an important agent and informer, is described as the pioneer of Jewish rule over Russia at that time, which has now been replaced by communism.

Even Lenin had anarchist tendencies in his teachings, and it is said that Stalin was a terrorist in his youth.

This explains why true socialism has been almost completely eradicated in Russia.

As esotericists, however, we must recognise in the purely materialistic worldview of communism the arch-enemy of all individualistic spirituality, quite apart from its hostility to religion.

In addition to this treatise on Russian secret societies, mention must also be made of the Decembrists, a purely political association for the fight against the tsarist regime, whose roots lay in the French Revolution and in the Russian Masonic lodges of the 18th century, but which were generally banned by a ukase of Tsar Alexander on 26 April 1822 and were never able to gain a firm foothold in Russia again.

The Russian people have always been very inclined towards mysticism and sectarianism, as their history shows. The vast, ignorant masses are easily captivated by religiously embellished ideas. This explains the rule and sometimes disastrous influence of Rasputin at that time. The Russian Orthodox Church is more deeply steeped in mysticism and magic than Catholicism. One of the first and most important goals of communism today is to promote the spread and systematic development of intellectualism in order to free the entire Russian people from their dullness.

Here lie the far-reaching, purely idealistic goals of communism, which will certainly be realised through the ongoing evolution of humanity as a whole in the dawning Age of Aquarius, but hopefully without dictatorship and tyranny. The core of the Russian people and their strong connection to nature and roots is good. We esotericists know that the spirit of the times shapes the history of peoples and that the demigod of planet Earth is still unredeemed. Therefore, all current events are only transitional phenomena in the transformation of humanity.

To be continued!

THE ZODIAC SIGN IN ESOTERIC PERSPECTIVE

by Gregor A. Gregorius.

The student knows that the signs of the zodiac are electromagnetic cosmic force fields from which the planets, as transformers of these forces, draw their building substances for our entity Earth and thus also for human beings. Here lies the mysterious realm of the cosmic mothers, who repeatedly fertilise the physical realm of matter with ethereal substance.

The classification of the signs of the zodiac according to the basic rules of astrology is well known to the student. However, there is always something new to be said in an esoteric sense in order to deepen our knowledge and to show how a higher level of knowledge can be achieved in comparison to general horoscopes.

In this esoteric consideration, we start from the triad that forms the basis for the overall structure of a person's horoscope.

1. The sun is the central point of spiritual forces. Its position in the zodiac characterises the ego as spiritual individuality.
2. The moon is the centralisation of the soul principle in the ego, and its position in the zodiac signifies the inner soul value and influence of the human being.
3. The ascendant is the form of the human being and the centralisation of the character of the ego.

This threefold division alone gives us important information about the personality of the individual, especially when these three points are well or poorly aspected. Of course, it is very important which planets they are aspected by and in which houses the two main lights, the Sun and the Moon, are located.

Another important point of investigation is the Sun dispositor, the lord of the sign in which the Sun is located in the birth horoscope. It is esoterically very important because it characterises the spiritual principle from which the Sun, i.e. the ego, receives its spiritual wisdom and spiritual power.

The same applies to the Moon dispositor, because it nourishes the soul vibrations of the ego from the primordial light.

Next, we must examine the ruler of the ascendant, i.e. the sign that fills the first house! Its aspect is equally important, because if it is afflicted, the ego is under demonic rule. If a planet is represented by position in the first house on the Ascendant, it is considered the birth ruler over the Dominatio ruler of the Ascendant sign.

Finally, we must examine the placement of these important points according to the doctrine of decanates in esoteric relation, which the neophyte already knows (see study booklets March 53 and November and December 54).

This would therefore be the basis of an esoteric horoscope examination. This is followed by the question of karmic burden. In order to delve even deeper into the esoteric meaning of the signs of the zodiac, we must examine and discuss them individually.

So we have:

The Martian signs	:	Aries.	Scorpio
The Venusian signs	:	Taurus.	Libra.
The Jupiter signs	:	Sagittarius.	Pisces.
The Mercury signs	:	Gemini.	Virgo.
The Saturn signs	:	Capricorn.	Aquarius.
The sun sign	:	Leo	
The Moon sign	:	Cancer	

This division alone gives us a rich classification possibility, for we can now see the nature of the transformed forces, i.e. the forces that underlie the ego as driving and building factors, when we examine the six important points mentioned above.

But that is not all. We can make the following list of the twelve signs and imagine that these signs undergo a step-like descent from Aquarius through Cancer and Leo down to Capricorn.

Aquarius.....	Saturn.....	Capricorn
Pisces.....	Jupiter.....	Sagittarius
Aries.....	Mars	Scorpio
Taurus.....	Venus	Libra
Gemini.....	Mercury.....	Virgo
Cancer.....	Moon.Sun.....	Leo

This list corresponds to an ancient tradition and is very interesting.

The left-hand row of signs contains their evaluation as building factors in the intellectual sense with the possibility of material impact, while the right-hand side contains more the possibility of purely spiritual values when the ego follows the path of knowledge and understanding.

Saturn as a transformer begins the row and also ends it. However, there is an enormous tension of development between the Saturnian sign of Aquarius and the Saturn sign of Capricorn.

Even when we draw the rulers of the signs of the zodiac in a circle on a horoscope form, we find a peculiar regularity that the neophyte should examine for himself. The planets are always opposite each other, and the two axes of gravity, Saturn-Sun and Saturn-Moon, stabilise the whole.

But there are also other peculiar connections that the student should discover for themselves.

Let us therefore begin an esoteric analysis of the individual signs in this order.

Aquarius: This sign is the most spiritually polarised sign in the entire zodiac.

Here, the ego has attained the highest inner security, and its intellectual

high insights are effortlessly supplemented by intuition.

Clear memories of earlier stages of development emerge in the psyche. In this airy sign, Saturn's transformative effect achieves the polar but harmonious juxtaposition of the individual ego principle with the world ego.

The influx of the coming age begins to make itself strongly felt.

Here in this sign, the ego has the greatest inner independence, which in lower types easily leads to unreliability.

The spirit has the greatest opportunity for development.

Saturn vibrates here in a high octave and, in the highly potent Uranian vibrational forces of this sign of the zodiac, only achieves a slight development of concentration, but here it does not act in a probing manner, but rather in a recognising manner!

It gives the Aquarian type the absolute ability to comprehend the entire formation of the world, the recognition of the cosmic architecture of the whole world, not only as knowledge of past cultures slumbering in the subconscious, built on incarnation rhythms, but also as the absolute reception of the cosmic radiations of coming world epochs and newly emerging cycles of humanity.

Here, the human soul anchored in modern artistry celebrates its highest triumphs, as intuitive recognition opens up the highest mental spheres to the creative spirit and enables it to shape the realm of matter.

That is why architects, sculptors, mathematicians, chemists, philosophers, etc. can, in this sign, walk their often barely comprehensible paths to the highest human knowledge.

In this sign, everything is always in eternal flux, everything always vibrates in the rhythmic waves of cosmic high tension.

Aquarius is the great spiritual fertiliser. The waters of spiritual life are poured out by him.

Therefore, its symbol is an allegorical representation:

a man pouring water from one jug into another or onto the receptive earth.

Uranus as co-ruler indicates that this cosmic sector is already heavily infected by the currents of the approaching neighbouring world island.

Pisces: The realm of the mystical demiurge Jupiter generates positive Jovian transformations within itself.

The psyche recognises, through inspiration and emotion, the task of the own ego as the main requirement towards the Sun Logos. This surrender and devotion to an idea characterises the Pisces type.

Spiritual egoism becomes altruism, kindness becomes all-encompassing universal love.

Despite the negative overall attitude, there is great inner strength in these vibrations, though not of an expansive nature.

Here lie the roots of mediumistic and medial upliftment, total willingness to sacrifice.

The solar energy here has a Jupiterian character, enabling humans to reach purely inspirational astral and mental spheres without needing the transformative help of the Moon and Mars.

Pisces organically controls the feet. The sole chakras are functionally capable of absorbing inflowing fluidal earth spirit forces; hence the strong spiritual rooting of this sign with the soul of the Earth Demiurge. However, Pisces always needs the guiding help of energetic forces in order to be able to shape the subtle vibrations. The type is usually unable to do this on its own.

The intuition chakra is usually switched off, which makes the middle chakras vibrate all the more strongly. The root chakra is usually only weakly moved and is always flooded with emotional vibrations, but it is then particularly resistant and can be exploited in the highest or lowest sense.

Transcendental magic is possible here.

Aries: The cosmic zone of the primordial fire, the strongest expansive effect of even more uninhibited and unpurified cosmic positive radiation, is transformed into outwardly radiating energy forces.

The ego engages in mostly unrestrained, often harmful, often destructive action.

The consequences of this mostly absolute self-appointment of the ego are not overlooked. The world penetration that does not recognise its goal therefore causes upheaval in the first place. The desire to conquer often leads to destruction, to the scattering of the ego and to the unrestrained, irrational squandering of energy.

This is where the roots of the driving forces of Aries people, which often strike in the sensual realm, lie: in the purely sexual sphere. The sacrifice of the self, which often leads to subordination in lower types, usually without the owner being aware of it, then forms the basis for sexual servitude.

Higher types are rare.

Taurus: The connection of the solar forces with Venusian transformation and earth power causes strong material attachment and presence; spiritual penetration of the world becomes world conquest. The spiritual forces flowing in create plastic organisation and formation on the material basis through the Venusian vibrations. Conquest becomes possession. Spiritual goals become egoistic restrictions of the circle of life, i.e. earthly attachment.

Thus, the Taurus type usually exhibits a purely uncomplicated will and shows its activity in the exoteric material realm, based on strong reliability as a creative, constructive and sustaining principle.

But always outshone by the mild light of Venus, as long as bad aspects do not drag the ego down into the demonic depths of humanity on a purely sensual-sexual basis.

Much depends here on the spiritual maturity of the ego, either strong material attachment or striving to overcome the material that has been preserved.

Gemini: Here lie the positive forces of Mercurial transformation. The ego becomes mentally aware of its position.

The juxtaposition: World – I is intellectually and initially theoretically fully grasped.

Material saturation is followed by conceptual clarification. Through the completed mercurial conquest, spiritual mastery is possible and further goals are set.

But knowing and wanting is not yet purposeful action! Often, the great energies are lacking, and fragmentation, versatility and too fast a rhythm lead to flattening. Flat expansion leads to dissipation instead of deepening.

The path does not lead to heights, nor to depths, but to the plains.

Mercurial intellectuality, which is much more about intellect than esoteric knowledge, polarises and enriches itself at the expense of emotional sensitivity and depth.

The strong urge of this type towards people, knowledge, things and experiences drives them constantly.

There is no lingering, every attachment is perceived as a nuisance, every piece of advice is taken too lightly.

In the end, the ego is left empty-handed. The great tragedy of knowing so much and yet wasting so much spiritually.

But the rhythm of this sign is just as necessary as still waters. It brings the waves and the current, the movement, the spiritual flow.

The airy nature of this sign is like the wind that carries away the seeds; it is neither the seed nor the fertiliser.

Cancer: It is the sign of the strongest effect of the magical forces of the moon and earth, the sign of the great primordial mother, filled with the powerful forces of creation, the primordial realm of the demiurge Logos Spermaticus, a negative

force field with absolutely constructive and firm tendencies despite its affiliation with the watery trigon.
A force field of the springing form, of inner fullness and fertility.

A great wealth of forms enables every kind of creation here. The primordial waters of space become the primordial waters of life.

Connected to Scorpio in the trigon, mentalistic spheres are also felt here on a soul level, but not reached on a spiritual level.
The forces are too deeply rooted in the lower realms.

The swelling primordial ground does not limit sensual perception, but inhibits spiritual development. Always open to conception, physically, emotionally and spiritually. The great principle of motherhood. But also the tragedy of the mother who is always carrying, and the merging with the child, the giving of the best forces of the fruit.

Determination limited to earthly and astral spheres, with demonic storage of astral mediumistic abilities, which, however, repeatedly urge birth even here.

Leo: The sign of sunny abundance and sunny brightness, pure and positive and unproblematically radiant and effective in one direction.

Concentration without lasting form.

Setting the tone, but not leading. Superficiality and no depth. Fertilising everything in a random penetration, usually without drawing the spiritual consequences.

Power flowing through the great energy of the sun, but also wasteful without choice, craving for glory, vanity and self-importance. Such is the inner structure.

Imposing in appearance and in the power that constantly comes to the fore, but without resonance or effect.

Like Sagittarius, this type is little exposed to demonic dangers, but lacks any contact with the depths of being.

Esoterically important as a maintainer of physical and mental vitality, he nevertheless acts quantitatively rather than qualitatively.

shiny surface, a bluffer and a player.

After all, they are carriers of the ego through incarnations, representatives of the signs of the zodiac, even if they are only ever transformers of the inflowing pleromatic forces.

Solar energy and joie de vivre as the antithesis of Saturnian suffering.

Virgo: This sign has a particularly strong mercurial character despite its earthiness. In an esoteric sense, the fruits of the intellectually dominated world can be harvested in it.

The mercurial will, the strong critical faculty, also governs the material world to some extent and is able to exploit experiences in the spiritual realm materially; however, not as in the sign of Taurus, but always on a spiritual or at least intellectual plane.

Everything acquired is converted back into the basis for intellectual development or securing of existence, consolidation of position.

Here, spiritual will always becomes intellect. Logic becomes an aid to rational thinking.

The genius of the merchant or technician dominates here in this field of force, in which the cosmic laws of order have a particularly good effect on the earthly plane.

Reason became thinking! Understanding became logic! Harmony became order!

This gives the reliability and purity of the Virgo type a cosmic foundation. Their innate sense of order stems from their instincts, and their Tatim impulses are always based on reflection. Natural barriers are set against overpolarisation.

Mind, soul and body are subject to the same laws and complement each other without giving precedence to any one of them.

Therefore, the esoteric task lies in organising, collecting and interconnecting in the service of humanity or fellow human beings, because for oneself

. In this non-fulfilment lies the law of karma that weighs heavily here. (6th sign in the zodiac).

Libra: It has the character of a somewhat negative sensual formation. The plastic impulse of will of Venus, which built up materially in Taurus, enters again into a phase of evaporation in this sign of Venus. It strives again upwards into the purely theoretical spiritual, detaching itself as far as possible from the heaviness of earthbound existence. This urge gives rise to the higher art forms and movements that reach into the transcendental, such as music, poetry, dance and painting.

The monumental becomes ornamental. Limited form becomes unlimited vibration and distance.

The multidimensional realms open up to the senses and the soul, the whole of being is pulsed through with rhythm, and the spirit lifts the soul and the senses up to mental heights.

Venus vibrates in a high octave.

Imagination and a thirst for beauty result in a restless tendency that can exaggerate the senses when demonic influences are present.

Scorpio: This sign, which experience has shown to be the most powerful electromagnetic force field in the entire zodiac, also has a negative Martian character, for it is capable of both the passion of affirmation and the passion of negation.

This sign is almost unfathomable, for here extremes always meet. Life and death are united in it. The penetration of the ego transforms into an astral vibration in the beyond in the sudden withdrawal of the self from the world of this life. The border areas are usually crossed, mastered and dominated with ease. Problems take the place of ease. Critical foreboding and final doom contrast with unsuspecting positivity.

Everything is subject to the Scorpion. He rules the upper and lower realms. Its innermost essence is profound mysticism in sensual disguise, but its appearance is also characterised by the mystical disguise of sensual instincts. The primal waters of life flow through it from top to bottom. But it also draws from the unfathomable waters of the depths and is able to divide itself into the unfathomable waters of space.

Pleasure becomes criticism in him and calls into question all presence and all existence. But even the sharpest criticism can become a source of joy for him, for he is the sign of negative negation, even when he affirms. He destroys in order to build.

He is the sign of death, and from his powerful field of tension flow the sources of imaginary magic, for he has at his disposal both the positive powers of imagination and the negative vibrations of mediumistic attitudes. He is usually the tool of the great demigurge who stands before the abyss. He is able to ignite all planetary entities in humans, and the demons obey him.

He is either the white priest in black robes or the black magus in priestly vestments.

Much depends here on the theonic or demonic influx, on the position of the ego in the cosmos.

His existence is subject to regeneration, and the reversal of fortune can be terrible for him if it hurls him back into the depths of the underworld; but his ascent is just as high if he passes the guardian.

He is the great alchemist who brings the forces of the universe to transformation and boiling in the retort. He is the great Athanor. The red lion, the black raven or the iridescent peacock's tail take shape in his alchemical life processes.

Nevertheless, he usually brings suffering to his surroundings without meaning to. People break down because of him or are broken by him. His revolutionary tendencies can lead to cruelty, brutality and violence when aspects are unfavourable, for he knows no laws beyond boundaries.

The ego is antisocial and always individualistic-anarchistic.

Sagittarius: In contrast to Pisces, this sign is esoterically dominated by a certain negative distortion. This does not mean self-sacrifice, as with Pisces, but only self-restraint in relation to the whole. Restriction and demarcation of competences arise everywhere. Negative justice in the sense of emphasising duty and deliberate subordination. Ultimate balance between self-assertion and self-denial.

Nevertheless, Sagittarius is the sign of a purely cosmic fire, not in the sense of Aries, in which Fohat dominates as the primordial fire, but in the sense of a purified, refined sacrificial flame.

The emphasis on duty becomes a matter of course, but without shedding its negative character, which is why Sagittarius is not constructive, but only fulfilling, not propelling forward in blazing fire, but glowing and shining in a calm flame.

Jupiter dominates as the planet of abundance. Cosmic perseverance is very strong here. This is also where the roots of a very strong connection to nature lie.

In a certain sense, determination is one-sided and directed upwards. The desire for detachment is dominant, but without being able to completely overcome the earthly. This explains the dual nature of this sign, the strong connection to nature, animals and humans, but also the knowledge of the connection between earthly and cosmic things. The allegorical symbol is the centaur, half animal and half human! This characterises everything.

A Sagittarius type who is not dominated by demons, which is also very rare here, always has within them the great natural love and goodness and ideal thinking and acting, but on the other hand, an inner structure that is uncomplicated and simple. The primitiveness this creates has a positive exoteric effect, but unfortunately a negative esoteric effect, yet it is still constructive in a helpful sense if there is goal-oriented, helpful guidance.

Capricorn: Negative Saturnine formation. The material world is experienced here in its deepest concentration. The attainment of the depth of the Absolute often leads

often leads to dogmatisation and petrification, which in turn forms the basis for isolation and loneliness.

Saturn rules and dominates here, the law of gravity in the cosmic sense and in earthly construction.

The sign of karma and the deepest karmic bond.

World experience becomes world knowledge, world knowledge becomes world recognition.

Thus, this cosmic force field lies in the space of the gate before which the guardian stands.

Uncompromisingness often leads to mercilessness and harshness, and under demonic influence to cruelty.

Maturity is everything and the ultimate goal. The final point of depth.

The cosmic face of this type is stony and unchanging, deep seriousness overshadows the clear, stern features.

Weltschmerz generates world-denial.

But in conclusion, the cosmic rotation, the reversal, the change of lights takes place.

The law of karma dominates absolutely, as does the law of absolute form.

The consequence is deepest earthly bondage, but also deepest penetration and maturity.

Thus Capricorn stands at the end of the steps and is always a sign of destiny for the bound ego, but also always the end of an epoch.

Thus it stands at the beginning and at the end.

Therefore, Saturn in it is darkness, but the Sun in it is already twilight.

INNER FREEDOM

A frequently used word, d a s

few

understood

by Sister Elfriede.

At a time when the cry of "freedom" reaches our ears daily and hourly, at every turn, as a demand and also as a promise, it is necessary, first and foremost, to clarify the meaning of this word.

Freedom should not be interpreted as licentiousness, irresponsibility or chaos; true freedom encompasses self-discipline and a sense of responsibility towards the whole. These, in turn, are rooted in self-respect. A person who has self-respect also respects others, and thus class differences and intellectual differences disappear of their own accord. Respect only for those above you is not respect, but subservience, which again stems from the desire for power. But the pursuit of power does not lead to freedom. One will always encounter limitations. Proof of this can be found not only in looking back over the centuries, but also in the present. It follows that the problem of "freedom" cannot be solved from outside at all. Barriers built up by a way of thinking cannot be torn down from outside; they must fall from within through a correction of thinking. Efforts directed at this from outside remain stuck in form. Therefore, the achievement of freedom lies in the hands of each individual; no one can bring it to us from outside. One cannot attain external freedom until one has attained internal freedom; the two are inseparable, except that the external is a reaction to the internal.

But in order to attain inner freedom, we must train ourselves to think independently, develop from herd animals into individuals, and, through constant observation and contact with life, break down the barriers that separate us from others. In this way, through constant control of our thoughts, feelings and actions, we become our own law. But as long as we as individuals have not understood how to solve our own problems, have not grasped the purpose and meaning of life, we cannot

bring order to the world, to this chaos, which is only the effect of our flawed thinking. It is therefore necessary to correct our thinking in accordance with inner laws, and we will achieve order both internally and externally.

BOOK REVIEW.

Richard Katz: Fun with Dogs.

A Colourful Guide to Dogs. –1957, Albert Müller Verlag A.G., Rüschlikon-Zurich. – 190 pages with 37 pen-and-ink drawings by Helmar Becker-Berke. – Clothbound Fr.16.35/DM 15.80.

I have had many hobbies, Richard Katz writes to his publisher. But there is only one to which I have remained faithful throughout my life: dogs. This is probably because nothing has remained as faithful to me as they have. Where did my enthusiasm for stamps go, which I had so passionately sought, exchanged and collected as a schoolboy? Where did my interest in Bohemian glass, primitive weaving, orchids or coloured stones go? They have cooled, faded, died out; their results given away, gathering dust or locked away in a safe. But my love of dogs has remained as alive as it was in my boyhood. Others feel the same way: it is not uncommon for an art lover to donate his paintings to a gallery or put his porcelain up for auction. But hardly anyone ever tires of their dog. If a dog lived as long as a human, I could only tell you about one. . But since their lives are so much shorter than ours, I can remember many companions of both happy and sad times who trotted alongside me. When I felt lonely on long journeys, I longed for a dog more than I did for a human being.

There is hardly an esoterically minded person who is not close to nature and loves animals. That is why this book will bring joy to the reader

It is also an excellent gift.

A new volume has been published in the "Magical Handbooks" collection, published by the well-known Richard Schikowski publishing house in Berlin: Ottmar Hess, "Oriental Magic", hardcover, narrow format, DM 6.80.

This interesting book enriches the beautiful collection. With their valuable content, these volumes offer excellent reference material for every occultist and esoteric scholar. The book provides insight into and an overview of the magic of Eastern and Oriental peoples, whose practices are little known. Therefore, the book can be recommended. Gregorius.

BLÄTTER FOR THE ART OF LIVING

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KNOWLEDGE IS POWER!

by Fra. Saturnius.

As the saying goes: knowledge is power! – Is this statement correct?

The esotericist answers: We know that we know nothing! The knowledge accumulated by the intellect is only fragmentary. The insights gained are often only illusory. New experiences and new research overturn the existing knowledge base.

We recognise the entire material world only in its manifestations and modes of action and draw our conclusions from this. But we can only do so to the extent that the limited receptivity of our senses allows. Thus, the limits of cognition and therefore of actual knowledge are very narrow.

That is why our knowledge is only fragmentary. The knowledge of the deepest essence of things, their fundamental causes, the root of their properties, is closed to us because we cannot grasp it.

We put forward theories and hypotheses, yet we do not grasp the core of the matter.

Socrates, the great Epicurean, says exactly the same thing as the Apostle Paul: Man thinks he knows, but he knows nothing. Goethe gives us an example in his Faust. Here stands Faust, who has studied all the sciences and strives for ultimate knowledge, and opposite him stands the famulus Wagner, who openly declares: I know a lot, but I want to know everything! Before these two seekers stands Mephisto, the truly knowledgeable one, who knows the fundamental principles but cannot give this knowledge to Faust. "You resemble the spirit you comprehend!"

Herein lies the great tragedy of the human race, whose spiritual evolution is steadily progressing. But humans will always remain eternal seekers on their journey through the millennia.

Only those who recognise, or at least suspect, that these paths lead into the cosmos, that their end is not recognisable as a goal, hold a tiny

fragment of true knowledge in their hands. Our so-called exact sciences are constantly building on this. Chemistry, physics, mathematics, all the natural sciences are producing almost unimaginable results that often fill intellectual people with amazement. And yet, epistemology tells us that all these discoveries, even if they prove to be a viable basis experimentally, are only tiny steps on steep paths that lead into infinity.

The searching spiritual person can recognise – and this is a fact – that unfortunately the majority of humanity is dull, indifferent and limited, that one cannot count on them at all as a constructive factor, but this negative aspect can only make one sad and discourage one.

Master Therion says quite rightly: The majority of humanity is only manure for its spiritual upper class!

But even among the intellectual leaders of all the peoples of the earth, there are only a few who truly know, who certainly do not belong to the groups of scientists, but who, in deep esoteric knowledge, humbly confess that even their knowledge is only a premonition of the primordial ground of things.

Many people who are inwardly desperate now take refuge in the realm of religiosity out of inner fear. This, too, brings them no salvation, for they now join the simple-minded, whose belief in an unknown God casts a deep darkness over their minds, so that no ray of light can reach them anymore.

Blessed are the ignorant, for theirs is the kingdom of heaven!

So they are comforted with fantastical notions that can never become reality, even on the basis of boundless narrow-mindedness.

And yet: there is a certain inner knowledge which, although it cannot claim to be absolute knowledge, nevertheless allows for a kind of inner vision, an ideological structure, a cosmosophy of infinite breadth. Of course, this insight can never be described as true knowledge of the primordial ground; it too remains subjective to the highest degree. No mortal human being can lift the veil of Maya, as Indian philosophy says. But this inner vision is a divinely gifted intuition,

says the Christian mystic, thereby achieving only a veiling of the concept.

But when the seeking spiritual person has recognised that his ego is an immortal, never perishable part of the whole of creation, beyond all belief in God, as a primordial self, a conglomerate of unknown cosmic forces, materialised here on planet Earth for a period of time, shaping itself over millennia, then he has found the tiny point within himself where he can apply the lever to further expand his inner insight and knowledge. Nevertheless, he knows that he knows nothing! He is only filled with an invisible interweaving with dimensions that he cannot comprehend conceptually, but which he senses with his awakened inner senses.

Such a state can generate such a high feeling of inner bliss in a person that they no longer feel any urge for further knowledge. All the torment of unsatisfactory research falls away from them. They no longer want to reach for the stars, because in this state they have achieved contact with the Pleroma.

We know of some gifted people from the past in whom the cosmos took shape in a fruitful form of knowledge.

Lenau, Hölderlin, Heraclitus, Friedrich Nietzsche and others. The fact that their brains often could not withstand the spiritual upheaval, that their over-polarised thinking alienated them from general human existence, was of no importance to them. Their primordial self had long been in the process of redeeming itself from this earth, the star of suffering.

There are certainly a number of other people on earth who have taken the path to silence, consciously and in full possession of their mental faculties, but they mostly live apart from the masses on the peaks of Saturnian maturity of knowledge in quiet, harmonious solitude, for they have rearranged the lights within themselves, as the Kabbalah says. For it is a delightful thing to be lonely in freedom!

INSIGHT

Life is a journey through a labyrinth of a thousand twists and turns, of commandments and prohibitions, of encouragements and inhibitions, of suffering and joy.

Life is a constant choice between good and evil, right and wrong, the transitory and the eternal, the material and the spiritual.

Life is a constant struggle to find a balance between duties and rights, bondage and freedom, the necessities of the past and the possibilities of the present.

Human life is truly full of mysteries. Mysterious hands are constantly weaving the fabric of our destiny.

For only a few days do they breathe in the shade or in the sunshine, in happiness or in pain, then follows withering and decay.

Is this the meaning of life?

To swing up and down for a few hours on the swing of pleasure or pain. Is this the goal of earthly existence?

By H. K. Iranschär

From: "The Mystery of Man"

Available from: Antiquariat Eugen Grosche.

THE POLITICAL SECRET SOCIETIES

PART III.

by Gregor A. Gregorius.

Secret societies in China and Africa

There is hardly a country in Europe where secret political organisations and secret societies do not exist. Apart from the large association of Freemasons, it is often the major political parties themselves that have formed a special core of extremely trustworthy and highly intelligent men, which in itself constitutes a secret society and invisibly guides the fortunes and work of the party in question, issuing secret guidelines for the next political action and whose members rarely appear in public and are unknown to the general public.

From here, secret threads and lines of communication even extend to the opposing parties. They have trusted representatives in governments and in the parliaments of the states and provinces. Rich funds flow in from trusts and syndicates to support them, and large banks have their secret funds for this purpose. Close ties exist with the relevant departments of the political secret police.

Today, it is impossible to write publicly about the secret organisations of the states without putting oneself in danger. Only a few people know about "Interpol", a purely international association that is officially used to combat international crime; even fewer know about the Russian "Rasvedka", whose sub-division "Ino" (inostranny) is purely politically active abroad, while the "G.R.U." is subordinate to the Russian Ministry of Defence (Glavnoje Rasvedawatelnoje) and is particularly involved in military espionage.

Many of these secret connections and secret institutes often hide behind harmless company names, such as the Russian "O.R.D." (Osoby Radio Divisi-

on), a special radio department for political radio espionage, which was housed in a building disguised as a gold research institute in Leninskije Gory in Moscow.

During Hitler's time, there was a "Society for the Promotion of Near Eastern Cultural Endeavours" in Berlin, which, however, was concerned with "mass influence through chemical means".

The political police institutes in the countries, the American secret service = Cic, the English Secret Service and Scotland Yard, the French Sureté and the Russian N.K.W.D. should only be mentioned in passing here.

Understandably, little is known in Europe itself about secret societies outside Europe.

Secret societies in China.

These are very numerous and are characterised by their particular power and secrecy. They still extend across East Asia, India, Dutch India and Ceylon, and their branches even exist in North America, South Africa, etc. They are particularly involved in illegal immigration to these countries and have close ties to their mother countries.

Their origins can be traced back to the religious sect "White Lotus Flower" at the end of the Ming dynasty, which later transformed into the "Hung Bund". This was organised like a lodge, led by a grand master and had religious ceremonies based on the transmigration of souls. One subdivision was called the "Trias League" and symbolised the trinity of heaven, earth and man.

The most active members of the alliance later formed purely political fighting alliances, which had set themselves the goal of expelling foreigners from China. The "Society of the Big Knives" and the "Society of the Fist" were then merged to form the militarily organised fighting alliance of the "Boxers", which shocked the Western world with the great Boxer Rebellion in 1900 and forced it to take joint military action.

When Sun Yat-sen brought about the fall of the Manchu dynasty in 1911 and founded the Republic of China in 1912, political secret societies in China lost their purpose, and today they have been completely suppressed and disappeared under communist rule in China. There are still many Chinese secret societies in China and abroad; in North America alone, there are an estimated 150,000 secret Chinese societies, but these organisations have lost their original purely political goals.

In Japan, the secret societies were primarily national in character and pursued a deliberate and secret penetration of Japanese spheres of influence in preparation for the Second World War. With the victory of the Western powers, these organisations were also almost completely destroyed, and their remnants are now united in the fight against communism in Japan.

In Africa, political secret societies have been the subject of much discussion, especially in recent times. Various secret organisations of a religious nature with corresponding ceremonies had long existed in Central Africa. Examples include the sect of the Leopard Men and the women's association "The Green Snake", which particularly cultivated sexual cults and still secretly celebrates its cults today as a voodoo cult in Haiti.

A purely political organisation first appeared in 1922 under the name K.C.A. (Kikuyu Central Association), from which the Mau Mau movement emerged in 1940, which even today has not been completely suppressed by England.

In the Central African country of Kenya, there was a now-banned political party called the Kenya African Union, which provided the political background for the Mau Mau movement and had secret connections to India, Russia and even the British Labour Party.

The Mau Mau movement combined ancient cultic practices with the most modern means of combat and subjected its members to cruel oaths.

Even though this movement is now coming to an end due to systematic oppression – 70,000 Negroes alone are currently in concentration camps – it still marks the beginning of the determined separation of the colonial peoples in Africa from the increasingly widespread white supremacy.

in Africa from the increasingly widespread white supremacy. The formation of independent African Negro states such as Ghana, Liberia, etc. provides proof of this.

In North Africa, this movement for independence from French rule has been underway for a long time and is supported by numerous secret organisations of a purely military nature, which are actively supported in their struggle for liberation by the countries interested in this through secret arms deliveries. There is no question that these overall efforts will soon lead to the collapse of the colonial system of the European great powers, which is becoming increasingly widespread, especially in modern times.

Even if the great international goal of a United States of Great Africa still lies far in the future, we are nevertheless witnessing the first birth pangs of this revolution of the peoples at this present time.

From an esoteric point of view, this goal will be achieved towards the end of the Age of Aquarius, which has now begun. Therefore, when dealing with these problems, the esotericist must possess tremendous foresight. These evolutionary processes always take place in a slow rhythm that is difficult to perceive.

South America has long been on the path to this transformation and unification. Ultimately, this may result in a Greater America, comprising all the states of South, Central and North America as a powerful confederation. We do not know at present, but there is already a secret society in North America that has set itself this goal, the realisation of which may take centuries to mature.

The power of all secret societies lies in the fact that their goals are usually very ambitious, spanning generations, often centuries, but they hold fast to their traditions and systematically impose them on the next generation.

One of the mottos by which our lodge works is: "The esoteric task is to carry over the blossoms and fruits of the past Aeon of Pisces

into the Age of Aquarius in order to preserve them in an ideal sense for all of humanity!"

Parallel to the ongoing cosmic centralisation of our planetary system, the evolution of humanity is also taking place. When, at the end of the Age of Capricorn, the three great confederations of states – America, Africa and Asia – unite to form a true world citizenship, then the new golden age for humanity will dawn in the Aeon of Sagittarius.

Note:

Those of the brothers in the Lodge who are particularly interested in the topic discussed can order the following books from the Lodge's antiquarian bookshop:

Wilhelm Peukert: "Secret Cults"

Dr. Morberger, Thom.: "Secret Societies Around the World"

Lützlerer: "Behind the Scenes of World History."

THOUGHTS!

To live in truth, to grow in mental and physical strength with advancing age, to traverse every phase of existence with ever-increasing delight , many decades will pass before we finally defeat our last great adversary, "DEATH" , a continuous process of eliminating old thoughts must take place! Thoughts that have served their purpose and now make way for new ones; just like a well that, in order to provide the clearest water, must first be cleansed of the stale water! In order to get rid of old ideas, spoken aloud in order to get rid of them! Not in front of everyone, but only in front of the one person in whom we can place absolute trust, to whom we can say everything, every desire, every inclination, both good and bad.

From: The Nonsense of Dying by P. Mulford

Available from: Antiquariat Grosche.

NEW ESOTERICS ABOUT THE PLANET PLUTO

by Br. N e z a h.

Pluto is not a planet like the other planets; this will become clear from its relationship to our solar system.

Pluto has tasks that transcend the significance of the other planets.

We imagine the central principle of the entire universe as divine unity, as the primordial principle of universal order, from which everything, absolutely everything, has emerged. The fundamental principle, in which all concepts of harmony, movement, space and time are contained in infinite regulation, which as the primordial principle of causation transforms itself via the duality of polar energy into antipolar magnetic reaction into the trinity of static-dynamic symmetry, the divine trinity of idea, will and desire, thereby creating the conclusive energy of the Trinity, the expansive tension that sends impulses from the immaterial unity as causes for the creative formation and animation of the material world.

All creation, all formation and shaping presupposes the existence of an opposite. The process of becoming is animation through irradiation and inclusion in energetic interrelationship. Everything arises, develops and enlivens itself from its inner opposition. Thus, creation formed its opposition, its antipode, magnetic gravity, the condensation of energetic substance, from the trinity of primordial unity.

In the universal force field that was created as a result, with its unevenly exciting centre of gravity pulsation, the contrast between active spiritual energy and reactive substance effect lives in constant interaction.

Everything in the total work of creation can be recognised as a similar subsystem of the universal system. All structures of the organic and inorganic world are based on the content of a similar system and are synchronised with the original system. They stand and remain in a dependent and

The only differences are in size, significance and evaluation. The entire system is a model for all systems down to the smallest units, which are all meaningfully integrated into the great machinery and are all affected and permeated by the same "up" and "down" of the universal pulsation. In the totality of creation, the energy poles can be identified as fundamental principles. In our solar system, they are perceptible as celestial bodies, as planets.

Just as the upper polarity of the universe, the central unity that is invisible and imperceptible to us, the spiritual principle that guides all creations with spiritual energy, so the planet Pluto is the celestial body that represents the principle of transmission for our system, with its task of connecting spirit and energy.

Through Pluto, the spiritual rhythm of all development, the divine spiritual guidance, is transformed into earthly comprehensible concepts in our solar system and on our Earth.

Pluto is symbolically represented as the circle of infinity, the unrevealed immaterial formlessness and imaginability. In the circle symbol lies the moon in its movement and transformation, animation, unconscious drive in the change of spatial and temporal limitation, infinitely embraced by the spiritual transmission of Pluto. The symbol combines the concepts of beginning and end. The beginning establishes the end, the end is a new beginning.

The planet Pluto transmits its energies as purely spiritual energies into the latent energetic field of the zodiac. Pluto begins as Aries and ends as the moon in the signs of Capricorn, Aquarius and Pisces. Pluto's effect is always polar-symmetrical, positively constructive, desiring and stimulating the new, and thereby settling accounts with the old by withdrawing its energetic justification. Pluto emphasises new directions of will and spirit and makes it difficult for previous conceptions to continue to exist. Pluto is the spirit of our planetary system, the principal bearer and mediator of the world spirit and higher beings. Pluto brings new energies to humans, purely spiritual radiations that evoke living impressions of will and immaterial desires. Its effects are in...

spirational, intuitive or sensorially reflexive. Only through connection with the zodiac fields and with another planetary principle does Pluto's radiation take on "colour" and become perceptible in terms of character.

Pluto embodies the changing of the times, the orbit of the moon and the burning power of the sun. The path from sign to sign in the zodiac is the interpretation of the periodicity of the world spirit.

Pluto never appears alone in a way that is recognisable to us humans. It always makes use of the assignment or subordination of other planetary principles.

In our system, the representative unity of Pluto becomes the duality of polar tension, the static fundamental principle, which finds its embodiment in Neptune. Uranus forms the effective energy of extroverted resolutions, the moving force of the trinity, the dynamic fundamental principle.

Pluto, Neptune and Uranus form the immaterial trinity, the upper polarity of our system. Dynamic expansion finds its parallel to the polar opposition of the primordial principles in the reactive polarity of Mars.

The polar vertical of the force field is in permanent correspondence with the tension between the planet Pluto and the planet Mars.

This tension is:

The fundamental prerequisite for the becoming and life of material-bound life carriers = the energy relationship between the forces of spirit and the forces of nature, = the tense harmony of the spirit being with the forces of intelligence on Earth, = the relationship of the spirit to the instincts, = the exchange of the spirit with earthly effects, connections and material desires, = the descent of the spirit into materialisation, into the depths of vegetative consciousness, = humanity's struggle for the supremacy of the spirit over the imaginations and its self-preservation towards the outside world, = the path of the spirit being into matter, the creation of human bases of existence on Earth and the fulfilment of a higher will to co-creation.

The radiations, the tensions of the planet Pluto towards the other planets in the force scheme can never be viewed from their starting point and never interpreted as "evil" or "bad".

The lower polarity, the counteracting force Mars, is the principle of fundamental human-earthly consciousness, the centre of subconscious human attachment to the earth, the collection of generational human life experiences in the struggle for existence and preservation, and the inherited instinctive knowledge about material exploitation in life. But the complex of infinite chains of causes that have accumulated in the course of world events is also connected to this pole in a way that is almost impossible to resolve. How much waste and refuse from human failure and transgression has become the residual magnetic attraction of this pole and determines the effect of Mars, the principle of the lower polarity.

Human beings stand, in a sense, between these two poles, which radiate down on them from above and below: the "heavenly fire" coming from Pluto and the "earthly fire" emanating from Mars. Pluto radiates spiritual energy in a generous spirit, which human beings can use in its pure form if they grasp it. Mars, however, responds reactively, reflexively responding to stimuli, impatient and demanding attention. Mars draws us to the earth, to the depths of nature, and holds on to what it can with imaginary forces. It bestows strength, intelligence, physical abilities and fulfills desires. It promises the satisfaction of desires, sensual pleasures and power. Without making use of these powers, humans would be defenceless. As a means to an end and fulfilment in life, humans must consciously make use of the lower powers. But where the earthly magnet in humans has gained power over the higher principles, where Mars has the advantage over Pluto, earthly existences have found a new helper. They hold their victims in a polypartite grip, granting them power, abundance, strength, perhaps even beauty and possessions. Then the spirit and the sage are silent on knowledge and insight.

Where Pluto cannot penetrate the materially bound consciousness with spiritual clarity, Mars gains influence. Mars then appears as a beneficiary, pushing for power or violence and filling consciousness with the desires inherent in its principle.

Where the spirit of the times is not understood, Mars decides with its violent reactive energies, its earthly-devastating passions

and power consciousness, and drives people to make physical decisions that are spiritually irresponsible.

When looking at a horoscope, it'll always be important to check out the position by sign and the aspect tension between the planet pair Pluto/Mars in this sense, because only from this point of view of resolution will the owner's reaction to the other horoscope moments be properly recognisable and assessable.

Pluto is generally assigned the zodiac sign of Scorpio as its domain. Pluto's energy-releasing effect on this actively magnetic, highly charged sign will undoubtedly trigger enormous events and give rise to occurrences based on Mars-like tendencies. However, if Pluto, in its special position among the planets, is to be assigned to a sign as its ruler, then it can only be the first sign of the zodiac, the sign of Aries, the sign that marks the beginning of the zodiac.

Beyond that, however, Pluto rules the entire series of zodiac signs. The spiritually and energetically fertilising function that Pluto brings to the individual signs is finally summarised, collected and brought to a conclusion by the Moon in its rapid orbits.

If astrology is to fulfil a higher purpose beyond fortune-telling and forecasting, then it must not only concentrate on the effects and consequences in its predictions. It must also concern itself with determining the causes. All processes in the perceptible realm have their causes in the trinity of the spirit and the polar vertical, which can be seen in the relationship between the three "upper" planets Pluto, Neptune and Uranus and the "lower" planet Mars in every horoscope.

Effects can perhaps be mitigated and partially deflected with reason, wisdom or experience, but they can never be avoided or eliminated. Causes, however, insofar as they are not karmically present, can be directed spiritually as long as they are still within the realm of our thinking and willing.

Note:

This essay is a chapter from the as yet unpublished manuscript by engineer Hans Müller = Br. Nezah, which is entitled: "Man in the Focus of Cosmic Principles" and contains new and noteworthy research.

His remarks are a very good supplement to the article "The New Entity Pluto" in the June 1952 study booklet.

In recent events, the cosmic influence on the world and human development of the planet Pluto has been particularly noticeable and obvious. It is therefore to be expected that the coming years will bring further esoteric-astrological insights into this mysterious planet, which will gradually complete and perfect the overall picture of it and its effectiveness.

Gregorius.

Farbige Planeten-Einstecknadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburts horoskop.

Die Farben entsprechen der magischen Farbenschala der Planeten.

Sonne	—	gelb	Jupiter	—	blau
Mond	—	weiss	Saturn	—	schwarz
Merkur	—	orange	Neptun	—	dunkellila
Venus	—	grün	Uranus	—	hellblau
Mars	—	rot	Pluto	—	dunkelblau

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THE EVOLUTIONARY THEORY OF INTERMEDIATE BEINGS

by Maestra Roxane.

Understanding this topic requires readers to have a certain in-depth knowledge of specific occult disciplines. It is therefore recommended that you carefully study the following essays again in order to familiarise yourself with the subject matter:

"Systematics of Occult Study" by Gregor A. Gregorius

Leaves for Applied Occult Life Arts.

May issue 1950

"The magical summoning of earth spirits and gnomes"

by Gregor A. Gregorius

January issue 1951

"The System of Planetary Spheres"

by Gregor A. Gregorius

September issue 1951

"The Astral Plane and Its Significance for Practical Magic."

by Gregor A. Gregorius

April issue 1951

"The System of the Planetary Chain and the Epochs of Human

."

by Gregor A. Gregorius.

May issue 1954

"Magia cosmosophica"

by Gregor A. Gregorius

Magical Letter No. 9

According to esoteric teachings, the human ego develops in a chain of incarnations on all planets in our solar system.

The animal world is also subject to the same law, although other factors are decisive here, because animals are not subject to the law of karma in their evolution.

In contrast, according to esoteric secret teachings, the entire evolution of the human race requires 49 incarnations to fully complete the law of incarnation.

According to the laws of the golden ratio, planet Earth is the focal point or centre of the planetary chain. The ultimate goal of human development is the complete removal of karma – the law of guilt and atonement. The incarnations of the human ego on this Earth are therefore the most difficult task, because staying in the various spheres of the Earth always means punishment for the ego in question. This is why the Earth is often and justifiably referred to as hell in mysticism and religion.

In contrast, the planets Venus and Mercury are already considered redeemed planetary entities in the esoteric-cosmological sense.

However, the Secret Doctrine also says that the planetary chain serves as a basis for the further development of other beings, especially the development of intermediate beings, which runs parallel to human development but has nothing to do with it.

Therefore, the stages of development of the intermediate beings in the Earth's aura are mainly in the sphere of Kama-Loka, the astral plane. It should be noted that the etheric structure, or rather its ability to materialise, of the various types of intermediate beings depends on their planetary origin.

For all intermediate beings, the planet Earth is only a transit station to another planet that has already been redeemed. For them, the Earth cannot be described as hell, since they are not burdened with karma. It is true that they too can become guilty in the sense of a tendency to inhibit themselves if they violate the cosmic laws of becoming that underlie them, but this has nothing to do with the law of karma to which humanity is subject. Their stay

on Earth cannot be judged by human standards, nor can its lifespan. The fundamental basis for this is provided individually for each species by its planet of origin as a result of its cosmic and atomistic structure.

Secret science now provides the following classification of the development of intermediate beings:

The origin of dwarves, gnomes, goblins, kobolds, brownies, trolls and all mountain and earth spirits lies in the planet Saturn. Their sphere of existence on Earth is therefore always the densest earthly matter.

They can be found in caves, in rocks and cliffs, in gorges and ravines, in mines and in ruined walls. They are most closely connected to the human race, although not always in a good and benevolent sense, as we know from our treasure trove of fairy tales and from the nature-magical customs of primitive peoples. We know that the fairy tales and legends of all peoples of the earth are mostly only veiled truths of an ancient magical custom.

These types of intermediate beings usually behave benevolently and kindly towards children.

The animals assigned to them according to magical teachings are all cave dwellers, especially toads, newts and other species that live underground.

They love solitude and are mainly found in mountainous regions, in lonely, remote places.

Their ability to manifest is always bound to the *sthulashrīra*, the earthly plane.

Mermaids, water sprites, river and sea spirits, undines and *klabautermänner*, well spirits, moor witches and other water-related beings have their origins on the planet Jupiter.

By nature, they are usually not connected to humans in a positive sense.

All aquatic animals are associated with them, and their habitat is bound to bodies of water, especially lonely lakes, moors, ponds and rivers. They are embodied in the middle fourth subregion of the astral plane.

The air spirits are the remnants of the inhabitants of the lost planet between Mars and Jupiter, now known as asteroids.

They are no longer capable of gross materialisation and no longer use human form to become visible. Their realm is the airy, invisible element. They control the winds and storms. In magic, too, air spirits are often summoned to facilitate the desired manifestations. They are not always malicious, but are very adaptable and can act in a beneficial or destructive manner. They have little connection to the earth itself, for their corresponding spherical abode is the 7th mental plane, and the direction of their development lies in the planet Mercury.

According to magical correspondence in the animal world, birds and all flying insects are assigned to them.

All beings associated with fire, i.e. fire spirits and salamanders (alchemical term), have their origin on the planet Mars. They are hostile to humanity and correspond to the demonic forces of the Martian sphere. They manifest themselves in the lower astral plane and are bound by their instincts to blood, murder, war and hatred. All poisonous animals are assigned to them, such as scorpions, snakes, vampires, all predators, especially those of the desert regions on Earth.

As remnants of the redeemed planet Venus, so to speak, the numerous tree beings, elves, flower spirits and other plant beings form in the lower mental plane – in Rupa – whose radiations and manifestations can be felt and noticed especially by children. According to their inner structure, they are not hostile to humanity and are probably already in an advanced state of evolution.

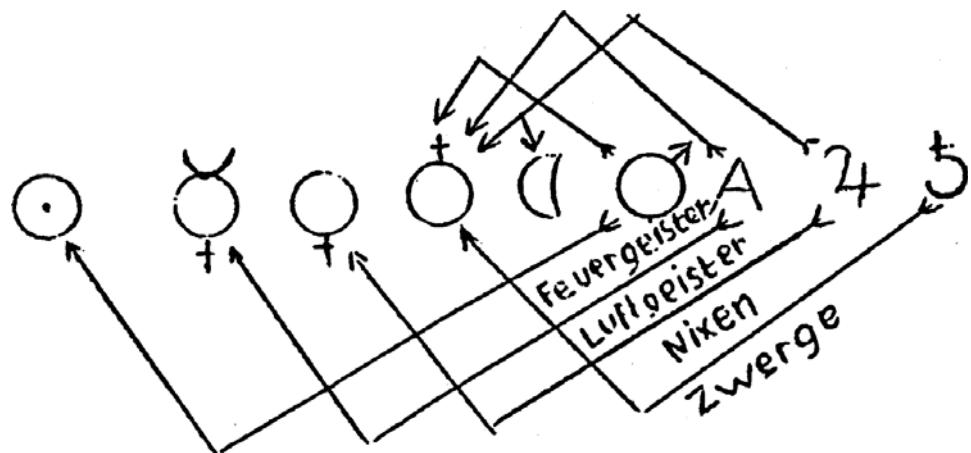
probably already at an advanced stage of their evolution.

Practical magic teaches that the sphere of the moon now offers all intermediate beings a favourable opportunity for manifestation – except for the air spirits, who are independent of it. Magical incantations are therefore based on this knowledge, since the moon is the transformer of all spheres on the earthly plane.

Magic also teaches that the transition of intermediate beings into their assigned animal species is possible at times, but only in exceptional cases. We often find this motif of transformation mentioned in fairy tales and legends. But the magic of primitive peoples also often uses such practices (werewolves, leopard men, vampires, etc.), through which people afflicted with base instincts can temporarily take on animal form, so that a temporary binding of intermediate beings to animal forms is also within the realm of possibility. Witches and wizards who mastered this kind of magic often made use of these practices of magical transformation.

Certainly, intermediate beings are also subject to the principle of redemption or liberation in their evolution – not in the Christian sense, of course – and according to the law of spiral entanglement to which our entire planetary system is subject, their ultimate goal must also lie in the solar logos.

Since this entire discipline has been very little researched and knowledge about it is usually carefully kept secret and guarded by initiates, this essay aims not only to be instructive, but also to show new paths in practical magic.



ON THE RITUAL OF THE EGYPTIAN GODDESS NUIT

by Gregor A. Gregorius.

Preliminary remark:

In the mass rituals of the Lodge: "Fraternitas Saturni", the invocation of Nuit – Hadit – Ra – Hoor – Khuit takes place in accordance with the Thelemic teachings.

It is therefore necessary and essential to enlighten seekers about these concepts.

What does the esotericist understand by the Egyptian sky goddess Nuit?

Nuit is the infinity of the universe. She is infinite space. She is the world of stars. She is the visible and invisible universe. She is the expanse and vastness of the universe. She is the circumference, while Hadit is the centre.

Nuit is not apparent, for she is nothingness, something intangible and essentially imaginable. All beings, realities and possibilities lie latent within her. Nuit is the aspect of infinity, timeless and eternal.

The revelation of Nuit is described in detail in Liber Legis by Mstr. Therion. The following excerpts are intended primarily to aid understanding; they are teachings in the esoteric spirit.

But this is the teaching of the book Nu _____ :

This is the book of the cult of infinity.

The aspirant identifies with Hadit, the light force of all being, which also glows in his own being as an immortal spark. He imagines the mystical rose: Hadit is the innermost centre of the rose, Nuit is the infinite expansion of the open rose.

He immerses himself in the revelations of Nuit, in the powerful, rushing rhythm of her language and images.

Nuit speaks: "Be thou Hadit, my secret centre, my heart and my tongue. For the god and the worshipper I am nothing, for they see me not. They are upon the earth, but I am in heaven, and there is no god but I and my lord Hadit."

The priest spoke to the primordial mother, the goddess Nuit:

Who am I? What shall the sign be? Thus she answered him, bowing down as a flickering flame, touching all, penetrating all, laying her lovely hands upon the black earth, and her supple body sinking down in love, without her soft feet crushing the flowers:

"You know it! And the sign shall be ecstasy, the awareness of the infinite continuity of existence, the omnipresence of my body."

Then the priest replied and spoke to the queen of the room, kissing her lovely forehead, while the dew of her light bathed his whole body in a sweet-smelling fragrance:

"O Nuit, enduring One of Heaven, let it always be so, that men may not speak of You as One, but as None. Let them not speak of You at all, since You are uninterruptedly enduring."

"None!" breathed the pale, fairy-like light of the stars, and also two! For I am divided for the sake of love, for the possibility of union. This is the creation of the world, that the pain of being divided is like nothing, and the joy of dissolution is everything!"

Seek me alone! Then the joys of my love will deliver you from all pain. So it is! I swear by the arch of my body, by my sacred heart and by my sacred tongue, by all I can give, by all I desire of you!

The word of sin is limitation! O man, do not refuse your wife when she wants you. O lover, if you want to, then separate. There is no

bond to unite the separated except love! Everything else is a curse! – Cursed be the separated for all eternity.

Let your surroundings remain in a state of diversity, bound and abhorrent. You have no other right than to do your will. Do this, and no one else shall say no! For pure will, which strives unwaveringly towards its goal, frees you from the craving for experiences and is perfect in every way.

The one perfect and the other perfect are one perfect and not two. No, they are none!

And Nuit continued:

Be sociable. Dress yourselves in beautiful garments. Eat hearty food and drink sweet wines and sparkling wines. Accept your abundance and your desire for love as you wish, when you wish, where you wish, and with whom you wish!

But always consecrated only to me!"

"But if this is not done correctly, if you confuse the signs of the space and say: they are one, or you say: they are many, if the ritual is not always consecrated to me, then expect the terrible judgments of Ra-Hoor-Khuit."

"Call me under my stars. Love is the law! Love under will. Also, do not let fools misunderstand love, for there is love and love. There is the dove, there is the serpent. So choose well!"

"My incense is made of resinous woods and plants. There is no blood in it because of my hair, the trees of eternity. I demand no sacrifice!"

"My number is 11! – like the number of all those who belong to us. The five-pointed star with a circle in the middle is my symbol, and the circle is red.

My sheaf is black for the blind, but the blue and gold are seen by those who can see. I also have a secret glory for those who love me."

"But loving me is better than all things. If you burn my incense before me under the night stars and call upon me with a pure heart, then you shall feel the presence of my love. For a kiss, you will then be willing to give up everything. But whoever gives only a particle of dust shall lose everything in that very hour. Drink for me, for I love you!"

I love you! I long for you! Pale or purple, veiled or voluptuous, I, who am all delight and purple myself and have the intoxication of the innermost senses, I desire you! Put on your wings and rise up. Come to me! Sing me the passionate song of love. I am the blue-eyed daughter of the sunset! I am the naked splendour of the voluptuous night sky! To me! To me!

What does the esotericist understand by the Egyptian sun god Hadit?

Hadit is the possibility of awakening the genius in the soul of a human being, the latent spark for spiritual ascension in the ego.

Hadit says of himself:

"I, Hadit, am the complement of Nuit, my bride, I am not extended. In-effect is the name of my being. In the sphere I am everywhere the centre, just as the circumference – Nuit – is nowhere to be found. But she will be known and I will never be known."

"I am the flame that burns in every human heart and am at the core of every star. I am life and the giver of life. But that is why knowledge of me is knowledge of death. Come to me is a true word, for it is I who goes. I am alone, for there is no God where I am."

"I am the serpent that bestows knowledge and delight and radiant glory. I fill the hearts of men with intoxication."

"I am the secret serpent, coiled for the leap. In my readiness is joy. When I raise my head, I and my Nuit are one.

When I lower my head and shoot forth venom, it is the delight of the earth, and I and the earth are one!"

What, then, is to be understood by the Egyptian falcon-headed deity Ra-Hoor-Khuit, who occupies the throne?

Ra-Hoor-Khuit, in contrast to Nuit and Hadit, who represent, in a sense, infinity and the point of application in finitude, is the actual being who sets out to realise finitude, the manifesting Elohim himself.

As the time-bound archetype of an aeon, he is the son of the primordial polarity Nuit-Hadit. With the turning point of our days, he rises from the depths. Indecipherable, opaque, destroying everything, giving little hint of anything new, difficult to recognise. — A doubt arises within. That is an unknown word! The spelling has been abolished. Everything is not just anything. Pay attention! Stand firm.

Set the magic formula of Ra-Hoor-Khuit in motion.

The Lord of the New Aeon himself speaks:

"First, you must understand that I am a god of war and vengeance. I will deal harshly with them all. I am the falcon-headed Lord of Silence and Strength. My head veils the night-blue sky."

"I am the Lord of the double rod of power, the rod of strength—but my left hand is empty, for I have crushed a universe. And nothing remained."

You shall supervise the trials yourself, except for the blind. Reject no one. But you shall recognise the traitors and destroy them.

I am Ra, Ra-Hoor-Khuit, and I have the power to protect my servants. Success is no proof. Do not argue. Do not convert. Do not talk too much. Those who seek to trap you, to overthrow you, attack without pity or mercy and destroy them completely. Strike as quickly as a kicked snake. Be even more deadly than they are."

Have no fear whatsoever. Fear neither men nor fate, nor anything else. Fear not money, nor the laughter of men, nor the folly of the people, nor any other power in heaven or on earth or under the earth. Nuit is your refuge, as Hadit is your light. And I am the strength, the power, the effectiveness of your weapons.

"Despise all cowards. Despise all fools. But honour the bold and the proud, the royal and the sublime, for they are your brothers. Fight like brothers! There is no law above 'do what thou wilt'!"

NOTE:

The brothers of the Fraternitas Saturni Lodge are not Thelemites. The Lodge is convinced that the wisdom and teachings of Master Therion are often not accurately conveyed due to inadequate or even misunderstood translations and interpretations. In our opinion, the rigid, literal adherence of some followers of Therion to the given teachings and instructions is not to be condoned. The ever-increasing magical and cosmic influx of this age requires a flexible adaptation and application of the teachings given by Therion.

Nevertheless, this knowledge and the wisdom given are worth preserving for future generations.

The Lodge itself uses this knowledge to train the personalities of its brothers and sisters. The teachings are not always to be taken literally or followed to the letter. They are primarily meaningful and guiding.

The given principle of the trinity in harmony with the creative cosmic forces, symbolised here by the three Egyptian deities, still develops its immense cosmic powers today for the benefit of those who know how to use them.

still today its tremendous cosmic powers for the benefit of those who know how to use it.

The ancient magical Egyptian influx is still effective today in full force, albeit concealed, and can only be awakened through magical cult practices and rituals.

Here lies the profound meaning of secret cults, hidden yet obvious to those who seek it. Personality training undertaken in this spirit makes life worth living again, elevates the brother above everyday life and connects his ego with the magical powers of ancient cultures. In this connectedness and in full awareness of the strength of his self, he is able to work purposefully on the evolution of humanity. Now, at the beginning of the Age of Aquarius, he can promote the renaissance of ancient Atlantean civilisations, of which ancient Egypt was only a colony. The path then leads through the cultures of antiquity to the Etruscans, the pre-Socratics, the knowledge of the Templars, and on to the modern era and the cults of individual secret lodges. Primordial wisdom was never lost, despite the counter-impulses of Christianity and Buddhism. The shining flame of a true, nature-loving, profound insight, whose arms reach into the cosmos, will never be extinguished, for time and again gifted egos, such as Master Theri-on, are thrown into this cycle of development as bearers of this wisdom. Ancient egos incarnate again and again to show humanity the way.

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